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BIBLE QUADRUPEDS:

THE

Natural History

OF

THE ANIMALS MENTIONED IN SCRIPTURE.

WITH SIXTEEN ENGRAVINGS.

SECOND EDITION.

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BIBLE QUADRUPEDS.

NATURE IS A BOOK WRITTEN ON BOTH SIDES, WITHIN AND WITHOUT, IN WHICH THE FINGER OF GOD IS CLEARLY VISIBLE—A SPECIES OF HOLY WRIT IN A BODILY FORM—A GLORIOUS PANEGYRIC, AS IT WERE, ON GOD'S OMNIPOTENCE, EXPRESSED IN THE MOST VIVID SYMBOLS. THE OUTER PART OF THIS SACRED VOLUME ATTESTS THE SUPREME POWER, WISDOM, AND GOODNESS, OF THE CREATOR, IN CHARACTERS TOO CLEAR AND LUMINOUS TO BE UNPERCEIVED OR MISREAD BY THE DULLEST OR THE MOST VITIATED EYE. THE INNER PAGES COMPRISE A STILL MORE GLORIOUS REVELATION, BUT THEIR LANGUAGE IS MORE MYSTERIOUS.—

FREDERICK VON SCHLEGEL.





THE CAMEL.

P R E F A C E.

IN the present little work, it has been the author's aim to relate, in a plain and familiar manner, all that is most interesting and instructive in the natural history of the various animals mentioned in Scripture, and more especially to note whatever sheds light on the passages in which they are introduced. With this view he has collected, from the narratives of the most recent travellers who have treated of the natural history of the East, as well as from other sources, some of them not readily accessible—accounts of the habits and instincts of such animals as came within the limits of his design. He has thus, he hopes, been enabled to add both to the value and interest of his little work, by blending anecdote and adventure, observation and disquisition. He has, however, studi-

ously avoided the introduction of discussions turning on mere grammatical niceties, which could be intelligible only to the student of a branch of learning which has never yet been cultivated with the ardour which its importance demands.

To some of the anecdotes he is aware it may be objected, that they have but little bearing on the Scripture History of the animals. It was, however, part of his plan to introduce such interesting narratives, &c. as would tend to fix the attention of his young readers. He knows no better mean of arresting their notice, and leading them to more important inquiries, than thus to strew the path of knowledge, if he may so speak, with the flower of interesting anecdote and adventure.

BIBLE QUADRUPEDS.

CHAPTER I.

DOMESTICATED ANIMALS.

THE CAMEL—THE DROMEDARY—THE OX—THE ASS—

THE DOG.

THE CAMEL.

THERE are two species of the camel, both of which are mentioned in scripture—the camel, properly so called, and the dromedary. In appearance and habits they are very closely allied; the principal difference consisting in the former having two humps on its back, while the latter has one only. The camel is also larger and stronger in the body, thicker in the legs, and, though these are not so long as those of the dromedary, the animal altogether is taller.

The whole appearance of the camel is rugged and uninviting. Its neck, which is long and bending, supports a small head, surmounted by short ears, and furnished with a pair of eyes, large, dull, and unintelligent. Its lips are thin and projecting—the upper one being divided, and the two lobes or portions capable of separate motion, thus serving, in some measure, the purpose of a hand and enabling the animal to grasp and secure the higher branches of the plants on which it feeds. Its nostrils are of a peculiar slit-like form, and the power which it possesses of shutting them at pleasure, admirably adapts it for inhabiting the arid deserts of Arabia, where it has frequently in its journeys to encounter blasts of drifting sand and but for some such contrivance would be constantly exposed to suffocation.

The joints of its legs and its breast-bones are armed with callosities, or thick accumulations of insensible skin, which save them from injury when it rests on the burning sand. It has been supposed, that this is peculiarly a mark of its subjection to man. It seems more likely to be one of those wise provisions of nature

with which we find her furnishing animals so as to adapt them for the situation for which they are designed. But, perhaps, the most singular part of its external conformation consists in the hump, or protuberance, on its back, which, as has been mentioned, is single in the Arabian species or dromedary, and double in the Bactrian one. It consists of the same kind of fatty matter which is found on the backs of some species of oxen, the Brahminee bull of India for instance, and forms an ample provision against the time of want, to which in a wild state, and inhabiting such arid deserts, the animal would be frequently exposed. From this source alone it can for a considerable time derive sufficient nourishment for the support of life; nor does it die of want, until the whole substance of the hump has been absorbed, and applied to the general nourishment of the system.

Other parts of the animal no less strikingly display the hand of the all-wise Creator. Its foot consists of two toes, only partially free at the points; their extremities being protected by flat nails resembling hoofs. The sole consists of a callous, but not quite hard substance, something

intermediate between horn and the pads on the feet of beasts of prey. The foot is large and round and is thus peculiarly fitted for traversing the sandy deserts which form the place of the camel's habitation.

These characteristics, with the single exception of the humps, belong equally to both species; some difference, however, exists between the two, which it may be as well here to point out. The Arabian camel is taller than its more northern neighbour. Its feet are larger, and though its coat of hair is changed annually, its variations are not so marked. In the Bactrian camel the hair towards winter grows very long and shaggy, as if to shield it against the greater variations of the climate to which it is exposed. This when summer sets in falls off, and leaves it during this part of the year comparatively naked. Its feet are smaller, and better adapted for walking on hard surfaces; the occasional rains to which it is exposed rendering the soil firmer, and thus offering more resistance to the weight of the animal than the sandy desert of the south. The prevailing colour of the Arabian camels is brown or black; farther to the

south, as in Egypt, the hue becomes of a somewhat lighter description ; and towards Nubia they are mostly white.

The camel, though to the eye of a European a clumsy and unwieldy animal, is held in the highest estimation in the parched countries where, but for the assistance derived from this " ship of the desert," as it is called in the hyperbolic language of the East, man would be unable to exist. It supplies the wandering Arab, especially in those parts of the desert in which neither sheep nor goats can be kept, with wholesome food ; its milk is applied to the usual domestic purposes ; its hair manufactured into clothing and covering for tents ; and aided by it he is enabled to track his way through what had otherwise been an impassable desert. " No creature," says Volney, " seems so peculiarly fitted to the climate in which he exists, as the camel. Designing this animal to dwell in a country in which it can find little nourishment, nature has been sparing of her materials in the whole of its formation. She has not bestowed on it the fleshiness of the ox, horse, or elephant ; but, limiting herself to

what is strictly necessary, has given it a long head without ears, at the end of a long neck without flesh; has taken from its legs and thighs every muscle not immediately requisite for motion; and, in short, bestowed upon its withered body only the vessels and tendons necessary to connect its frame together. She has furnished it with a strong jaw, that it may grind the hardest aliment; but, lest it should consume too much, has straitened its stomach, and obliged it to chew the cud; has lined its foot with a lump of flesh, which, sliding in the sand, and being in no way adapted for climbing, fits him only for a dry, level, and sandy soil like that of Arabia. So great, in short, is the importance of the camel to the desert, that were it deprived of that useful animal it must infallibly be entirely depopulated."

Buffon also speaks thus highly of this truly useful animal:—"The Arabians consider the camel as a gift sent from heaven; a sacred animal, without whose assistance they could neither subsist, traffic, nor travel. The milk of the camel is their common food; they eat its flesh, and of its hair they make garments. In possession of the camel

they want nothing, and have nothing to fear. In a single day they can perform a journey of fifty leagues into the desert, which effectually cuts off every approach from their enemies. All the armies in the world would perish in pursuit of a troop of Arabs. By the assistance of his camel an Arab surmounts all the difficulties of a country which is neither covered with verdure nor supplied with water. Notwithstanding the vigilance of his neighbours, and the superiority of their strength, he eludes their pursuit, and carries off with impunity all that he ravages from them. When about to undertake a predatory expedition, an Arab makes his camels carry both his and their own provisions. When he reaches the confines of the desert, he robs the first passenger who comes in his way, pillages the solitary houses, loads his camel with the booty, and if pursued, accelerates his retreat. On such occasions he calls into operation all his own talents as well as those of the animal. He mounts one of the fleetest, conducts the troop, and obliges them to travel day and night, almost without either stopping, eating, or drinking, and in this manner he often

performs a journey of three hundred leagues in eight days."

It is said that the Arab rears, instructs, and exercises his camels with a view to such expeditions. A few days after their birth their education begins. They are taught to kneel to receive burdens, which are gradually increased ; instead of allowing them to feed at pleasure and to drink when they are thirsty, they are by degrees trained to undergo the fatigue of long journeys, and to restrain their appetite. They are then trained to the course, and their emulation excited by the example of horses, which, in time, endows them with the swiftness and endurance so necessary for their future career.

The Arabian camel, in the largest breed, is about seven feet in height, but the smaller and swifter ones are lower. These larger animals are principally kept for carrying heavy burdens, and move at a rate proportionally slow. They seem to bear the same relation to the small and fleet breed to which the name dromedary properly belongs, that the heavy dray-horses do to the hunters and racers of our own country.

Though camels have been occasionally employed in war to carry the baggage of the army, and to mingle in the tumult of battle, their chief use has always been as beasts of burden in performing journeys across the deserts. In this arduous labour a large camel will carry a load of between 700 and 800 pounds, and travel with it at the rate of about two miles and half in the hour. Its perseverance and powers of abstinence are truly astonishing. In these journeys a single feed of beans, or a few dates, and some small balls of barley-meal, with the scanty supply of such dry and thorny plants as they chance to meet with, at remote intervals, is all the food which is afforded them.

In traversing the desert, the camel has the power of abstaining from the use of water for an almost incredible length of time. It was formerly supposed that its ability to do so arose from being able, before commencing the journey, to imbibe this article in large quantities, and to dispose it in a separate stomach, or pouch, from which it could be conveyed to the real stomach as occasion required; and marvellous stories have

been told of travellers in the extremity of their thirst killing part of their stock of camels, in order thus to obtain a supply of water. The examinations of anatomists have, however, proved that no such receptacle exists in the body of the camel, and that the whole is a mere fable, founded perhaps on the capability of the animal to resist thirst when every thing else is parched and perishing. Burckhardt, perhaps the most experienced traveller of modern times, assures us that in all his wanderings among the Arabs, he never saw or heard of such a practice. "Indeed," says he, "the last stage of thirst renders the traveller so unwilling and unable to support the exertion of walking, that he continues his journey on the back of his camel, in hopes of finding water, rather than expose himself to certain destruction by killing the serviceable creature."

The sense of smell is very acute in the camel. It is thus able to discover water at considerable distances, and it is scarcely to be wondered at, that, when after a toilsome march through the desert he perceives the grateful scent, he invariably *bends his steps* directly towards it. Burckhardt

relates an interesting anecdote illustrative of this remarkable instinct, and of the dreadful sufferings which travellers in these inhospitable scenes sometimes undergo. "In the month of August," says that traveller, "a small caravan prepared to set out from Berber to Daraou. It consisted of five merchants and about thirty slaves, with a proportionate number of camels. Afraid of the robber Naym, who at that time was in the habit of way-laying travellers about the wells of Nedjaym, and who had constant intelligence of the departure of every caravan from Berber, they determined to take a more easterly road by the well of Owareyk. They had hired an Ababde guide, who conducted them in safety to that place, but who lost his way from thence northward, the rout being little frequented. After five days' march in the mountains, their stock of water was exhausted, nor did they know where they were. They resolved, therefore, to direct their course to the setting sun, hoping thus to reach the Nile. After experiencing two days' thirst, fifteen slaves and one of the merchants died; another of them, an Ababde, who had ten camels with him, thinking that the animals might

know better than their masters where water was to be found, desired his companions to tie him fast upon the saddle of his strongest camel, that he might not fall down from weakness, and thus he parted from them, permitting his camels to take their own way ; but neither the man nor his camels were ever heard of afterwards. On the eighth day after leaving Owareyk, the survivors came in sight of the mountains of Shigre, which they immediately recognised ; but their strength was quite exhausted, and neither men nor beasts were able to move any farther. Lying down under a rock, they sent two of their servants with the two strongest remaining camels in search of water. Before these two men could reach the mountains, one of them dropped off his camel, deprived of speech, and able only to move his hands to his comrade, as a sign that he desired to be left to his fate. The survivor then continued his route, but such was the effect of thirst upon him, that his eyes grew dim and he lost the road, though he had often travelled over it before and had been perfectly acquainted with it. Having wandered about for a long time, he alighted under

the shade of a tree, and tied the camel to one of its branches; the beast, however, smelt the water (as the Arabs express it), and wearied as it was, broke its halter and set off galloping in the direction of the spring, which it afterwards appeared was at half-an-hour's distance. The man well understanding the camel's action, endeavoured to follow its footsteps, but could only move a few yards. He fell exhausted on the ground, and was about to breathe his last, when Providence led that way from a neighbouring encampment a Bishayre Bedouin, who, by throwing water on the man's face, restored him to his senses. They then went hastily together to the water, filled the skins, and returning to the caravan had the good fortune to find the sufferers still alive."

Dr. Shaw had frequent opportunities of observing the remarkable speed of the dromedary. The sheik who conducted the party to Mount Sinai rode upon one, and frequently amused the traveller with a display of its powers, sometimes leaving their caravan to reconnoitre another which was just in sight, and returning again in less than a quarter of an hour. Another traveller states,

that during his stay in Algiers, he was present on one occasion when the speed of one was tried against some of the swiftest barbs in the country "We all started like racers, and for the first spurt, most of the best mounted among us kept pace pretty well; but our grain-fed horses soon flagged; several of the Eybian and Numidian runners, (which are so swift that they will sometimes run down an ostrich,) held pace till we could no longer discern them, and then gave in, as we were informed after their return. When the dromedary had been out of sight about half-an-hour, we again espied it flying towards us with amazing velocity, and in a very few moments it was amongst us, seemingly nothing concerned while the horses and mares were all in a foam, and scarcely able to breathe; as was also a tall fleet greyhound which had followed and kept pace the whole time, but no sooner got back, than it lay down panting ready to expire."

Notwithstanding the hardiness and determination of the camel, it sometimes happens that it is so overcome by fatigue and exhaustion, as to be unable to proceed, and is then necessarily aban-

doned to its fate. So attached is the Arab to his camel, that frequently he is unable to act as executioner, and thus mercifully to abridge the animal's sufferings. It is, therefore, left to linger in the desert; but in order to hasten its death, its fore-legs are tied closely together to prevent its crawling about in search of such acrid plants as may be within reach, and thus to protract the period of its sufferings—for they are never abandoned while the slightest hope remains of their being able to continue their journey. A recent traveller describes the cries of the abandoned animals, when the caravan moves on, as of the most heart-piercing description. The peculiarly touching nature of this cry, coupled with the feeling that without the camel man could not make his way across these deserts, and that if he once got into them, must remain there and perish, makes the death of the camel in the wilderness one of the most melancholy sights that can well be imagined.

In ancient times camels were very numerous in Judea, and all over the East. In them consisted the principal part of the wealth of the patriarchs. Job had at first 3,000, and after the days of his

adversity had passed away, 6,000 camels; and the Midianites and the Amalekites, against whom Gideon went forth to battle with his handful of warriors, had "camels without number as the sand by the sea-side." (Judges, vii. 12.)

The prophet Isaiah, in his sublime prediction of the increase of the Messiah's kingdom by the conversion of the Gentiles, compares the glorious concourse to a vast assemblage of camels. "Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. . . . The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense: and they shall show forth the praises of the Lord." (Isaiah, lx. 4. 6.) It has been conjectured, that in this bold metaphor the prophet had his eye on the hieroglyphical writings of the Egyptians, in which the figure of a camel represented a man.

Two of the passages of scripture in which this animal is mentioned, have been the cause of much controversy. In allusion to the worldly spirit of

the young man, who, though desirous to have eternal life, was yet anxious to cleave to the things of this world, our Lord says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." (Matt. xix. 24.) Some commentators consider, that this is an allusion to a low gate near Jerusalem called "the needle's eye," through which a camel could not pass unless his load was taken off. Others argue that it should be "cable," and account for the present reading by supposing that some of the early transcribers of the scriptures have committed an error in copying the Gospels, the Greek words signifying "camel" and "cable" differing only in a single letter, which in manuscript bear considerable resemblance to each other. This supposition however, ingenious though it is, derives no support from any of the ancient MSS.; and as there exists both in the Jewish Talmud, and in the Koran, expressions of similar import, the best interpreters agree in opinion, that the comparison is so much in the figurative style of the Orientals, as to plead strongly *for its authenticity*. The learned

Buxtorf quotes a Hebrew adage of a similar import: "They neither shew one a golden palm, nor an elephant that enters the eye of a needle," thus expressing an act extremely difficult, or altogether impossible to human power. Our Lord, it is supposed, chose the camel rather than the elephant, as being an animal better known to the Jews.

Another very interesting allusion occurs Matt. xxiii. 24: "Ye strain *at* a gnat and swallow a camel." Dr. Adam Clarke was the first to point out that this is a typographical error, *at* having first been substituted for *out* in the edition of the English Bible printed in 1611, and regularly continued ever since. The original Greek term does not signify to make an effort to swallow, but to filter, to percolate. The allusion seems to be to a custom prevalent among the Jews of filtering their wine, for fear of swallowing any insect declared unclean by the law. The expression is applied to those who are superstitiously anxious to avoid small faults, yet do not scruple to commit the greatest sins.

The hair of the camel is converted into various

articles of utility and ornament. Of it artists' pencils are made. It is also manufactured into shawls, which are held in high estimation. In ancient times a coarse species of cloth was made of it, which seems to have formed peculiarly the dress of a prophet. (Zech. xiii. 4.) John the Baptist, we are told, was habited in a garment of camels' hair; and Elijah the Tishbite is described as "an hairy man, and girt with a girdle of leather about his loins," (2 Kings, i. 8.)—that is, dressed in a garment of hair-cloth. In the present day the Arabians make their tents of camels' hair, "something like our coarse hair-cloths, to lay over goods."

THE OX.

IN the earliest ages we find the ox mentioned among the animals of which the riches of the patriarchs consisted. Abraham was "very rich in cattle" (Gen. xxiv. 35), and Jacob also possessed "much cattle" (Gen. xxx. 43). Job, who proba-

bly was contemporary with Isaac, had "five hundred yoke of oxen" (Job, i. 3); and even th early had the strength of this useful animal be applied to the purposes of agriculture; for wh the Sabeans fell upon the patriarchs' herds a took them away, "the men were ploughing, a the asses feeding beside them."

The Ox was declared clean by the law, and w generally used by the Hebrews for sacrifice. Amo the Egyptians it was an object of veneration, a divine honours were paid to it. It was witho doubt in imitation of these people that the gold calf was set up and worshipped by the Israeli at the foot of Mount Sinai in their passage throu the wilderness.

The references to the ox, the bull, the heif and the calf are very numerous in scripture. T Hebrew bard compares the shaking of the ear and the reeling of the mountains with their foree when Jehovah descended in terrible majesty deliver the law from the top of Sinai, to the fri ings of the young calf: "He maketh them also skip like a calf;" and in foretelling the destructi of Jerusalem, Jeremiah denounces his countrym

“Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;” and Malachi describes the joy of his people at the appearance of the promised Messiah, in similar terms: “But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall” (Mal. iv. 2).

The bull is chosen by the sacred writers to symbolize the fierce and implacable enemies of the Redeemer: “Many bulls have compassed me: strong bulls of Bashan have beset me around” (Ps. xxii. 12); and Isaiah, in his sublime prediction of the complete destruction of the strong and cruel enemies of the church, which probably is to take place as a precursor of its millennial state, uses the very remarkable and emphatic denunciation, “And the unicorns shall come down with them, and the bullocks with the bulls, and their land shall be soaked with blood, and their dust made fat with fatness” (Isa. xxxiv. 7).

But besides the use of this animal to symbolize the *active and relentless* enemies of the church, we

find it also used as the representative of the blindness and stupidity of those who turn away from God to follow after sensuality and sin ; in this sense the prophet contrasts its character and actions with those of Israel : " The ox knoweth his owner and the ass his master's crib ; but Israel doth not know, my people do not consider" (Isa. i. 3). " To eat grass like an ox," was part of the punishment which the Almighty inflicted on the proud and tyrannical king of Babylon ; deprived of reason which he had so greatly abused, and resigned to the full influence of the most beastly and depraved appetites, he was hurled from his throne and dignity, and expelled from the society of his fellow men, to roam in the open field, exposed, like the herd with which he associated, to all the inclemency of the weather, and like them to satisfy the cravings of his appetite with the grass of the field : a terrible but instructive lesson for the oppressors of every succeeding age.

" The flesh of the ox was not only used by the chosen people, but also reckoned, when young, one of their greatest delicacies. The patriarch

Abraham accordingly, with ardent hospitality, entertained the angels under the oak at Mamre with "a calf, tender and good" (Gen. xviii. 7); and the Pythoness at Endor could think of nothing so acceptable to set before Saul as a calf fattened in treading out the corn (1 Sam. xxviii. 24). The young of the herd were numbered among the blessings which Jehovah promised to bestow upon his ransomed people, and classed with the choicest viands. The father of the family in the parable had nothing more delicious to set before his repentant son than the fatted calf. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all." The voluptuous nobles of Israel, in the days of Amos, lay upon beds of ivory, and stretched themselves upon their couches, and ate the lambs out of the flock, "and the calves out of the midst of the stall." It is obviously the design of the indignant *prophet* to inform us, that the no-

bles and princes of his degenerate country indulged without restraint in every sensual gratification which luxury could suggest, and riches procure.

THE ASS.

It is difficult for those who have seen the ass in a state of domestication only, and especially of degradation such as we are accustomed to see it in England, to conceive the nobleness of the animal in its native state, ranging the boundless deserts and mountainous solitudes of Tartary and Persia. Animated by an unconquerable love of liberty, it there roves in all the luxury of unrestrained freedom, shunning the habitations of man, delighting in the barren salt marshes, and preferring their scanty and saline vegetation to the luxuriant pasturage of more fruitful neighbourhoods; despising the "multitude of the city for the salt or bitter leaf on the sandy waste."

In ancient times the wild ass was found abundantly in Mesopotamia, Syria, Asia Minor, and Arabia Deserta; but from these regions it seems



THE WILD ASS.

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to have been, in the course of ages, almost entirely extirpated. It is now chiefly found in the deserts of Tartary, and in the more central parts of the region betwixt the Tigris and the Indus.

The wild ass is taller than the common variety ; its legs are more elegantly shaped, it carries its head higher, and is altogether much more dignified in its appearance. Its colour is in general of a silvery white inclining to flaxen on the upper part of the face, the sides of the neck, and the upper part of the thighs. It has a short mane of dark woolly hair, and a stripe of coffee-coloured bushy hair runs along the top of the back from the mane to the tail. Another stripe of the same colour crosses the shoulders. Its head, though large in proportion to the size of the body, has a finer appearance, from the forehead being slightly arched, and the neck is longer and more graceful than in the domestic species. In summer the hair is very smooth and silky ; in winter it assumes a soft and waving character, and is said then to bear considerable resemblance to that of the camel.

The patriarch Job describes with great felicity the liberty *enjoyed* by those inhabitants of the

desert, the place of their retreat, and their wild, impetuous, and untameable spirit : “ Who hath sent out the wild ass free ? or who hath loosed the bands of the wild ass ? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing ” (Job, xxxix. 5—8).

In his native deserts the wild ass is remarkably shy. They associate in herds under a leader, and are so swift as to bid defiance to their pursuers, and can only be captured by stratagem. In Persia they are prized above all other animals as an object of chase, and their flesh is esteemed a delicacy even at royal tables. In describing the march of the army of the younger Cyrus through Arabia, Xenophon thus speaks of the means which the soldiers found it necessary to adopt in their pursuit of this animal. “ This country (the Desert of Arabia) appeared to the eye a complete flat, and as smooth as the sea. It abounded in absinthum ; and whatever herb or shrub grew there had an aromatic scent, but no trees whatever appeared.

Of wild creatures the most numerous were wild asses, with plenty of ostriches, besides bustards and roe deer, which afforded sport to our horsemen. The wild ass however being swifter of foot than our horses, would, on gaining ground upon them, stand still and look around : and when their pursuers got nearly up to them, they would start off and repeat the same trick ; so that there remained to the hunters no other method of taking them but by dividing themselves into dispersed parties, which succeeded each other in the chase. The flesh of wild asses taken in this manner was found to be like that of the red deer, but more tender."

Sir Robert Ker Porter thus describes a chase which he had after one of these creatures in the desert : " The sun was just rising over the summits of the Eastern mountains, when my greyhound Cooly suddenly darted off in pursuit of an animal which my Persians said, from the glimpse they had of it, was an antelope. I instantly put spurs to my horse, and with my attendants gave chase. After an unrelaxed gallop of full three miles we came up with the dog, who was then

within a short stretch of the creature he pursued, and to my surprise, and at first vexation, I saw it to be an ass; but on a moment's reflection, judging from its fleetness it must be a wild one, a species little known in Europe, but which the Persians prize above all other animals as an object of chase, I determined to approach as near to it as the very swift arab I was on would carry me: but the single instant of checking my horse to consider had given our game such a head of us, that, notwithstanding all our speed, we could not recover our ground on him. I however happened to be considerably before my companions, when at a certain distance in its turn he made a pause and allowed me to approach within pistol-shot of him. He then darted off again with the quickness of thought, capering, kicking, and sporting in his flight, as if he were not blown in the least, and the chase were his pastime. . . . The prodigious swiftness and peculiar manner in which he fled across the plain coincided exactly with the description that Xenophon gives of the same animal in Arabia; but above all it reminded me of the striking portrait *drawn* by the author of the book of Job."

Bishop Heber, in his "Journey through the Upper Provinces of India," thus speaks of one which he saw in confinement: "I saw, in a paddock near Bombay, a noble wild ass from Cutch, as high as a well-grown galloway; a beautiful animal, admirably formed for fleetness and power, apparently very gentle and very fond of horses, and by no means disliked by them, in which respect the asses of India differ from all others of which I have heard. The same fact has been told me of the wild asses in Rajpootana. No attempt has however been made to break him in for riding, and it is doubtless now too late. Mr. Elphinstone said that he had never heard of any thing of the sort being tried by the natives, though they are much in the habit of mounting different animals such as the stag, &c." Another traveller, who visited the desert tract which divides Kattewar from Cutch, one of the places of resort of these animals, discovered several herds, amounting to sixty or seventy. Wishing to have a nearer view, he galloped towards them; but, though mounted on a horse of proved speed, he could never approach nearer than twenty yards. A dog which accompanied him got

close to their heels, when they turned and pursued him with an angry snorting noise. At certain seasons they leave the saline marshes and advance into the country in troops of hundreds, destroying in their progress whole fields of grain; they are then caught by the natives in pits, but are found to be extremely fierce and untameable. In India their flesh is not at all esteemed, and is eaten only by natives of the lowest caste.

The sacred writers use the wild ass as a symbol of extreme perversity and ferocity: thus it is prophesied of Ishmael, "And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren" (Gen. xvi. 12). The phrase which our translators render "wild man," literally signifies "wild ass man;" that is one like a wild ass in temper and disposition. How admirably Ishmael is thus characterised is well known. Driven from his father's house on account of the intractable impetuosity of his temper, he took up his residence in the sandy desert, and compelled all the inhabitants round about to bow to *his* sovereignty or be driven from the neigh-

bourhood: and his descendants even in the present day retain the same character of lawless ferocity. The Arabs may indeed be termed a nation of robbers. Accustomed to scenes of rapine from their earliest years, most of them know no other employment. Starting before dawn, they fall upon the village or caravan and attack it with desperate courage, and, mounted on the swift dromedary, plunge again into the desert and there bid defiance to their enemies. So completely has the vagabond character of this people accommodated itself to the prediction, that the fact of his being a successful and enterprising robber, invests a Bedouin with as high a distinction as the most chivalrous and daring act would now among the nations of Europe. Again, in Hosea (viii. 9), Ephraim is called "a wild ass alone by himself;" or, "of the desert," as the original will bear to be rendered: a proverbial expression which we find in use among the Arabians even in the present day, who employ the words "ass of the desert;" or, "the wild ass," to denote an obstinate, indocile, and contumacious person.

The extreme *timidity* of the *onager*, as it was

called by the Romans, as well as the desolateness of the place of its habitation, is used by the prophet Isaiah to denote utter annihilation: "Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken, the multitude of the city shall be left; the forts and towers shall be for dens for ever; a joy of wild asses, a pasture of flocks" (Isa. xxxii. 13, 14). The rich and populous country would be ruined and made desolate. The timid ass, whose "dwelling" is "the wilderness," would stray through their waste and uncultivated fields, and repose himself in their ruinous and deserted houses, undismayed by the presence of man.

In a state of domestication the ass loses all its fierceness and much of its spirit and sprightliness. Even in the more congenial climate of Spain, the islands of the Mediterranean, and indeed in all the south of Europe, it seems to have degenerated from its original type. Condemned to submit its shoulders to the yoke, it loses the free bearing and daring spirit of the inhabitant of the desert, and *assumes*, even in the most favourable circum-

stances, the downcast look, and dogged indifference which characterise the humble drudge of our own country.

The ass seems to have been brought under subjection by man at an early period, much of the wealth of patriarchal times consisting of them. They are reckoned, along with the sheep and the oxen, and man servants and maid servants, in which the riches of Abram and other patriarchs consisted. So highly indeed were they then valued, that they were frequently put under the charge of princes and persons of distinction. Anah, a Horite prince, fed the asses of his father Zibeon (Gen. xxxvi. 24); and when Samuel received command to anoint Saul, the son of Kish, king of Israel, he was engaged in searching after his father's asses. So numerous were they in the East, that when the people of Israel subdued the Midianites, they carried away "three score and one thousand asses." They were then indeed so highly esteemed, as to be deemed gifts worthy of princes. Thus we find Jacob presenting Esau with twenty (Gen. xxxii. 15). If such a number was deemed an acceptable gift, what shall

we say of the wealth of Job, who possessed a thousand !

In the time of the Judges it is mentioned as a mark of distinction to ride upon an ass : thus Jair, the Gideonite, one of these judges, " had thirty sons that rode upon thirty ass colts ;" and another, Abdon, the Pyrathonite, " had forty sons and thirty nephews that rode on three score and ten ass colts." Ahitophel, the prime minister of David, and the greatest statesman of his day, rode on an ass ; and so late as the days of Jehoram, the son of Ahab, we find its services still retained by the wealthy among the Israelites. The Shunamite, a person of high rank, mounted upon an ass, rode in haste to Carmel to announce to the prophet the death of her son, and to solicit his assistance. To maintain an animal for the purpose of riding, probably was considered among the ancient Hebrews as great a mark of distinction as that of keeping a carriage in our own day.

It is necessary to note the very remarkable change which seems to have taken place in the estimation in which the Israelites held this animal, in order to appreciate the meekness and humility

of our Saviour's entry into Jerusalem. In the time of Solomon we find that he collected a numerous stud of the finest horses that Egypt could furnish; and so general had this trade become, that, after the return from the Babylonish captivity, the rich and noble for the most part rode on horses and mules, resigning the ass to the lower orders of society. Keeping this fact in mind, we are enabled to appreciate the prophecy of Zechariah, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass" (Zech. ix. 9).

To plough with the ox and ass in one yoke, was prohibited in the Mosaic law (Deut. xxii. 10). This prohibition is thought, by some commentators, to have respect to an idolatrous custom among the Gentile nations, who were taught to believe that their fields would be thus rendered more fruitful. Others think it symbolical; importing, that the Hebrews must not form improper alliances in *civil and religious* life.

The adventure of the prophet Balaam and his ass, when with covetous alacrity he accompanied the servants of Balak to curse the Israelites, (Numb. xxii. 23), is too remarkable to be overlooked, and is yet too familiar to call for more than passing allusion. "The speaking ass," says Bishop Newton, in his Dissertations on the Prophecies, "from that time to this, has been the slandering jest of every infidel brother. Some have conceived that it was transacted in a vision; but it appears rather more probable, from the whole tenor of the narration, that this was no visionary but a real transaction. The words of St. Peter show that it is to be understood as he himself understood it, literally (2 Pet. ii. 14—16). The ass was enabled to utter such and such sounds, probably as parrots do, without literally understanding them: and say what you will of the constitution of the ass's mouth, of the formation of the tongue and jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect; for it is said expressly, 'The Lord opened the mouth of the ass:' and no one who believes in *a God can* doubt of his power of doing this, and

much more. The miracle was by no means needless or superfluous : it was very proper to convince Balaam that the mouth and tongue were under God's direction ; and that the same divine power which caused the ass to speak contrary to its nature, could make him, in like manner, utter blessings contrary to his inclination."

According to the Levitical law, the ass was considered unclean, because it neither divides the hoof nor chews the cud. To what an extreme state of destitution therefore must the inhabitants of Samaria have been reduced during the siege by the Syrian armies, when an ass's head sold for fourscore pieces of silver ! (2 Kings, vi.25). It has indeed been contended that the Hebrew word *homer* does not here signify an ass, but is the same as *homer* a measure of grain ; but, besides the ambiguity of the passage, supposing it to be so rendered, the sacred writer not mentioning whether it was a homer of wheat, or of barley, or of oats, all of which were of different values, the term " head of an homer " is obscure and unintelligible, whereas the head of an ass conveys a distinct and definite idea. The prices, besides, at which flour

was sold when, after the flight of the Syrians and the sudden influx of provisions, every thing was reduced to the lowest price, (see chap. vii.), shows that it could not be that of grain that is here quoted.

“It is reasonable to suppose,” says Professor Paxton, “that the ass was not the last to suffer in the siege of Samaria. Hardly treated in times of peace and abundance, he must have been left to shift for himself in such circumstances, in a place where the hunger of the inhabitants compelled them to devour every green thing, and have rapidly sunk into a poor and wretched condition. How great must the famine have been, and how dreadful the distress to which the people were reduced, when they gave three times the price of the live animal for that part of him which would yield them at any time only a few pounds of dry and unpalatable food, but when emaciated by famine, only a few morsels of carrion. Extreme indeed must have been the sufferings which extinguished the powerful influence of religious principle and natural aversion to a species of food so disagreeable and pernicious ; and not only prevailed upon.

them to use it, but even to devour it with greediness.”_

The “burial of an ass” was, in the later ages of the Old Testament, deemed the last disgrace to which the body of a criminal could be subjected. Ignominiously cast out into the open fields, a prey to the wild beasts or ravenous birds, or tumbled into the nearest ditch and left to moulder into dust, the fate of the despised ass was in the last degree revolting. Yet to this dishonourable end did Jeremiah, by the command of Heaven, condemn Jehoiakim, king of Judah : “ His dead body shall be cast out, in the day, to the heat, and in the night, to the frost. . . . They shall not lament for him, saying, Ah, my brother ! or, Ah, sister ! They shall not lament for him, saying, Ah, Lord ; or, Ah, his glory ! he shall be buried with the burial of an ass ; drawn and cast forth beyond the walls of Jerusalem ” (Jer. xxxvi. 30 ; xxii. 18). “ Not,” says an anonymous writer, “ that Jehoiakim should have so disgraceful an end in the vicinity of Jerusalem, as is commonly supposed, for he was carried to Babylon, and in all probability died there ; but that in the land of his captivity he should die con-

temned and neglected by the Babylonians, and unregretted even by his captive countrymen; and that his carcase should be treated with all the neglect with which the inhabitants of Jerusalem were accustomed to treat their dead asses, which they dragged out of the city and cast forth to corrupt or be devoured."

THE DOG.

So widely is the dog spread over the face of the earth, and so numerous are the races of this most useful animal, that it seems impossible to fix upon the locality of which he may more especially be reckoned native, or of the race which we ought to regard as the original type. From the "thrilling regions of thick-ribbed ice," to the burning heat of the equator, the dog is equally at home, and in all places seems to derive his chief pleasure from the protection and companionship of man. Attempts have been made to prove his descent from the wolf; but the very imperfect state of our knowledge on some of the most material points in the

investigation, render such discussions far from satisfactory.

The Egyptians, in ancient times, regarded the dog as a sacred animal. Among the Hebrews, on the contrary, it was held in the utmost contempt. It was, by the law of Moses, declared unclean ; yet it was permitted to prowl about their cities in considerable numbers. The earliest mention of the dog in scripture occurs during the sojourn of the Israelites in Egypt. In the passage containing the threatening of the death of the first-born, it is used to mark the difference between the distress of the Egyptians under the afflictive chastisements of God, and the peace and security of Israel : " And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more : but against any of the children of Israel shall not a dog move his tongue," (Exod. xi. 6, 7). In the Book of Psalms we find allusion made to its nocturnal and prowling habits ; David compares his enemies to hungry and rapacious dogs, howling around the city, seeking after a prey : " They return at evening ; they make a noise like a dog, and go round about the

city. And at evening let them return, and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied" (Ps. lix. 6, 14, 15).

The Jews probably permitted the dogs to frequent their cities in consequence of their use in devouring the offal from the daily butchery of animals for food. To them also was given the meat that had become tainted, or the animals that died in consequence of being torn by other beasts, the eating of which was expressly forbidden: "Ye shall not eat of any flesh that is torn of beasts in the field; ye shall cast it to the dogs" (Exod. xxii. 31).

The fierce disposition of the dog is also illustrated in the Book of Proverbs: "He that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears" (xxvi. 17). In other passages of scripture we find the animal spoken of with contempt. Thus Isaiah, alluding to the degeneracy of the prophets and priests of Israel, says, "His watchmen are blind; they are *all ignorant*; they are all dumb dogs; they cannot

bark ; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough" (lvi. 10) : and the patriarch Job, in describing his degradation, indignantly tells his persecutors, " But now they that are younger than I have me in derision, whose fathers I would have disdained to set with the dogs of my flock" (xxx. 1) ; and Mephibosheth, in the depth of his humility, says to David, " What is thy servant that thou shouldest look upon such a dead dog as I am ?" (2 Sam. ix. 8). Not only vile as a dog, the lowest and most contemptible of all creatures, but a " dead dog," the very extremity of contempt. The same expression is used by Abishai of Shimei : " Why should this dead dog curse my Lord the king" (2 Sam. xvi. 9).

It is singular enough that, notwithstanding the contempt in which the dog was held by the Hebrews of later times, in those of the "shepherd kings" it was so highly esteemed as to furnish a name to one of the princes of Judah,—Caleb signifying literally The Dog. The Psalmist also gave one of his sons the name of Cileab. In the present day the name is still common in Arabia ; a man being

occasionally called Celb, and a woman Celba; both evidently derived from the same word.

An allusion to the greyhound occurs in the Book of Proverbs: "There be three things which go well, yea four are comely in going: a lion, which is strongest among beasts, and turneth not away for any; a greyhound; a he-goat also; and a king against whom there is no rising up." (Prov. xxx. 29.) The translation of the word has, however, been disputed by critics; it means literally "the girded (or tightly braced) about the loins." Bochart and others contend that the war-horse is intended.

To the sanguinary character of this animal many allusions are made in scripture. The dogs licked the innocent blood of Naboth; and as Elijah had predicted, did the same to that of the royal murderer, and ate the flesh of his partner in guilt. (1 Kings, xxii. 38.) Jeremiah (xv. 3.) appoints "the dogs to tear," as part of the sentence of divine wrath on guilty and unrepenting nations; and in the promise of the complete deliverance of God's ancient people from the power of their enemies, the Psalmist accompanies it with the remarkable

expression, "that thy foot may be dipped in the blood of thine enemies, and the tongues of thy dogs in the same." (Ps. lxxviii. 23.) In the first Book of Kings there are no less than three several allusions to this sanguinary disposition: "He that dieth in the city shall the dogs eat, and he that dieth in the fields shall the fowls of the air eat." (1 Kings, xiv. 11, xvi. 4, xxi. 24.)—A fearful and revolting curse, intimating a violent and disgraceful death, without the honours of sepulture.

"The English reader," says a recent writer, who speaks from personal observation, "is apt to be surprised that dogs, which exhibit so many amiable and interesting qualities, should always be mentioned with contempt and aversion in the scriptures. But the known character of the dog is, in a great degree, an improvement resulting from domestication and kind treatment. In the East he is not domesticated or treated well; and for this reason he is there a fierce, cruel, greedy, and base creature, such as the Scriptures describe him. Mahommedanism, which now prevails in Western Asia, proscribes dogs as unclean; and hence, although they are exceedingly

numerous in many of the towns, they are not attached to particular houses, nor belong to particular persons. They live in the streets and open places, and subsist upon offal, with some uncertain assistance from the charity of individuals. As even in the highly domesticated condition of the dog in this country, great numbers of them retain the disposition to assault strangers, it will be easily understood, that this disposition must be more strongly manifested by the half-savage dogs of eastern towns. In large towns, where there is much activity and intercourse, the dogs generally do not offer any molestation to any person in the day-time, or only to persons whom they detect by the scent or costume to be decided foreigners; but at night it is very hazardous to pass the streets, and few like to do so alone, and never without being properly armed. When two persons go together, both armed with strong sticks, they are seldom molested. One person alone, and particularly if unarmed, would be in danger of being seriously injured, if not torn in pieces, unless assistance came; as the attack of one dog would *serve as a signal* to bring others in great numbers

to the assault. In small towns and villages seldom visited by strangers, the dogs know the inhabitants and do not molest them, unless, perhaps, when any one of them should happen to stir abroad at night ; but a stranger of any description often dares not approach such places even by day, unless under the conduct of an inhabitant. When the attempt is made, the dogs afford every demonstration of a disposition to tear him in pieces ; and we ourselves, when halting on a journey near such places, observed powerful and resolute men, natives of the country, abandon attempts to enter, in consequence of the opposition which the fierce and savage dogs offered, and would wait till the protection of an inhabitant could be obtained. These last observations apply also to the encampments of Arabs and other nomades, who allow the presence of dogs on account of the assistance they give in managing the flocks and in protecting the encampment ; for the dogs of the East are unanimous in their hatred to strangers, and in resisting their approach. These dogs are, however, nearly as much neglected as those in towns, and are by no means to be put on a level with the shepherd-

dogs of Europe. When the party with which they are connected happens to be of those who assemble in villages during winter, the dogs maintain the connection, and guard the village from intrusion as zealously as they did the camp ; and it is to such villages chiefly that the above observations apply ; for in other villages and small places, dogs are not very common."

CHAPTER II.

DOMESTICATED ANIMALS CONTINUED.

THE HORSE—THE GOAT—THE MULE—THE SHEEP.

THE HORSE.

THIS animal, the most noble and useful which has been brought under the subjection of man, is supposed to be a native of the East. In the deserts of Tartary, as well as in other parts of the world, are to be found immense herds in a state of wildness; but there is every reason to believe, that they are descended from domesticated animals which have escaped from the influence of man, and that in no place does it now exist in a state of nature. They associate in herds, and on the appearance of danger crowd together, placing the young and the feeble in the rear, and thus either await the attack of their enemy, using their heels with so much effect as to destroy it, or make them-

selves a bold assault upon it, and trample it to death.

As the horse is first mentioned in scripture in connexion with Egypt, it is natural to suppose that the Egyptians were the earliest to avail themselves of its services. When the money of the people failed during the years of scarcity, in which Joseph wisely administered the affairs of that kingdom, the inhabitants came to him, still demanding bread, and he directed them to bring their cattle in exchange; "and Joseph gave them bread in exchange for horses and for the flocks, and for the cattle of the herds, and for the asses" (Gen. xlvii. 17): And when the aged patriarch Jacob "was gathered unto his people," and his body was transported with all due honour to Canaan for burial by his affectionate son, "there went up with him both chariots and horsemen . . . a very great company" (l. 9).

In the earlier ages horses were very rare among the Hebrews. In the time of the patriarchs there was none, and after the departure of the Israelites from Egypt, their multiplication was expressly forbidden (Deut. xvii. 16). At a later period—

in the time of the judges—the Israelites were still without horses, though the Canaanites had cavalry and war-chariots. Even in the reign of David we find him destroying nearly the whole of the chariot horses which he took from Hadadezer, king of Zobah, reserving only “of them for an hundred chariots.” (2 Sam. viii. 4.) Solomon was the first among the kings of Israel who established a cavalry force: “He gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen” (1 Kings, x. 26).

Among the Egyptians the horse seems to have been trained to war at a very remote period. When the Israelites were delivered from their yoke, they were pursued by “all the horses and chariots of Pharaoh and his horsemen and his army,” which were swallowed up in the Red Sea. This overthrow, however, did not prevent them from again raising a numerous and well-appointed body of cavalry. In the fifth year of the reign of Reho-boam, the king of Egypt, he invaded Canaan with “one thousand two hundred chariots and three-score thousand horsemen.” That the forces of the

Egyptians chiefly consisted in horsemen, may indeed be gathered from Jeremiah's address to the forces of Pharaoh-Necho, which the king of Babylon routed near the Euphrates: "Harness the horses, and get up, ye horsemen, and stand forth with your helmets; come up, ye horses, and rage, ye chariots; and let the mighty come forth."

It is rather a curious circumstance that Arabia, which has been long celebrated for the superiority of its breed of horses, and to which naturalists have pointed as the native country of that animal, should have been in these early times entirely destitute of them; at least there is no mention of the horse in connexion with that country, during the long period which the Israelites wandered in it, or on its confines; nor is it mentioned among the spoil which they took from such of the Arabian tribes as they came into conflict with and overpowered. Thus in their encounter with the Midianites, though they took plenty of camels, asses, oxen, and sheep, there is no mention of horses: and so late as the reign of Saul, when the tribes beyond Jordan waged war against four Arabian nations for the possession of the eastern pasture-

grounds, the victorious Hebrews "took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand;" we still find no trace of horses, though so minutely is the spoil described, that the number of prisoners is mentioned (1 Chron. v. 21). At a somewhat earlier period, when the Midianites made frequent incursions into Canaan, spoiling the land and oppressing the people, so that "the children of Israel made them the dens which are in the mountains, and caves, and strong holds;" coming up, as the sacred historian most expressively says, "with their cattle and their tents . . . as grasshoppers (locusts) for multitude; for both they and their camels were without number" (Judges, vi. 5),—there is no mention of the horse as forming part of their retinue, and even their princes were mounted on camels (Judges, viii. 21). The inference, that the horse was then unknown to the Arabians, seems almost irresistible.

The reasons for the prohibition to multiply horses which Moses laid upon the Israelites, have been variously conjectured. Besides the express

declaration of the danger attending a frequent and intimate intercourse with Egypt, whence alone they could be obtained, and the risk of lapsing into the idolatrous practices of that nation, the tendency of the possession of a strong body of cavalry would have been to weaken their dependence on God, and to attribute their success in war to their own prowess rather than to His protecting care. That the possession of such a force actually had the effect which Moses had foreseen, is evident from the words of the prophet Isaiah : “ Woe to them that go down to Egypt for help ; and stay on horses, and trust in chariots, because they are many ; and in horsemen because they are very strong, but they look not to the Holy One of Israel, neither seek the Lord ” (Isa. xxxi. 1).

Job’s description of the horse has been spoken of in terms of the highest admiration by every commentator, and its force and beauty can hardly fail to strike even the most inattentive reader : “ Hast thou given the horse strength ? Hast thou clothed his neck with thunder ? Canst thou make him afraid as a grasshopper ? the glory of his *nostrils* is terrible. He paweth in the valley, and

rejoiceth in his strength : he goeth on to meet the armed men. He mocketh at fear, and is not affrighted ; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage ; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha ; and he smelleth the battle afar off, the thunder of the captains, and the shouting" (Job, xxxix. 19—25).

One or two other passages in the sacred writings, in which the horse is mentioned, may be here alluded to and explained. In one passage it is promised, that " upon the bells of the horses shall be written Holiness to the Lord." This is understood to be a reference to the custom, very common among the Egyptian warriors and probably adopted by Solomon, of adorning the necks of their steeds with small bells which, besides inspiring the animals and their riders in the hour of conflict, were of great use in annoying opponents mounted on camels, the tinkling noise being exceedingly offensive to these animals.

Among Eastern nations, plumpness is reckoned

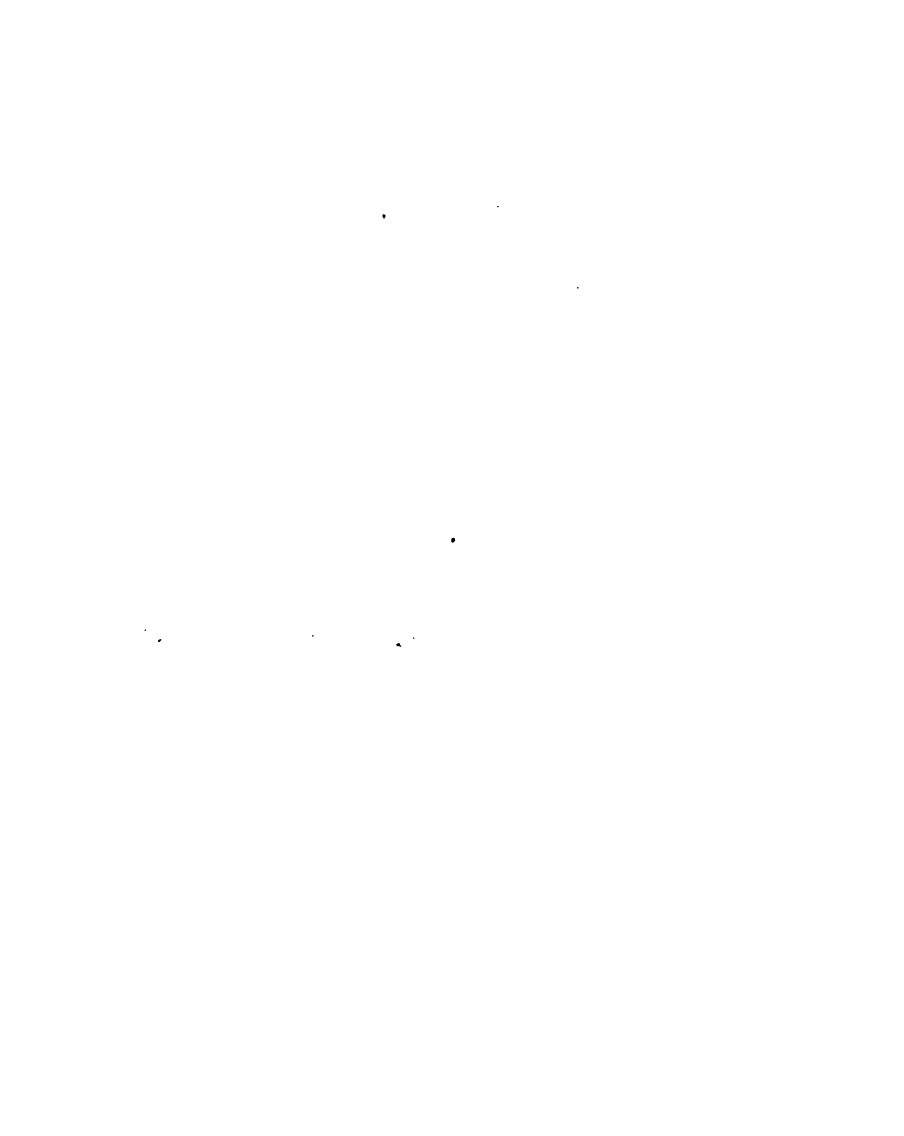
one of the principal characteristics of beauty. The Egyptian horses have long been celebrated for their size, their fatness, and their stately carriage. This will enable us to understand the passage in the Song of Solomon, in which he says, "I have compared thee, O my love, to a company of horses in Pharaoh's chariots." It is not a little remarkable, that this simile, apparently so coarse to an English reader, should be used in almost the same words by the polished and elegant Greek poet Theocritus, who, in his epithalamium celebrating the portly size of Helen, the most distinguished beauty of ancient times, compares her to the horse in the chariots of Thessaly.

THE GOAT.

THE ibex, or wild goat, is an inhabitant of the rocky precipices and almost inaccessible mountain-tops of the East. It is not, however, confined to Asia, but is found in various parts of Europe as well as in India. Everywhere it delights in similar places of resort. The most remarkable feature in



THE SYRIAN GOAT.



the appearance of the ibex is his immense horns, which sometimes measure more than five feet in length; they sweep backward with a bold curve, and are strongly marked by a series of elevated rings. Its hair is of a brownish or ash colour; a streak of black runs along the back; the under parts of the body are of a delicate fawn.

The wild goat is remarkably timid. During the day it seeks the most inaccessible summits of the mountains, where it remains in safety; and as the evening advances it descends to the woody recesses to feed; but at sunrise it again seeks the security of its accustomed solitudes. It congregates in flocks of from ten to twenty in number, and when pursued, bounds from rock to rock with surprising agility. In Europe its pursuit furnishes the hunter with the most exciting and dangerous employment.

In the scriptures we find various allusions to the "wild goat of the rock," and the place of its habitation. "The hills," it is said, "are a refuge for the wild goats." The extreme wildness and solitude of its place of resort place in a strong light the danger with which David was surrounded when he

had to flee to the wilderness of Engedi for safety when pursued by his enraged father-in-law (1 Sam. xxiv. 2).

Among eastern nations the wild goat was held in high estimation, on account of its beauty and gracefulness. Thus Solomon, in one of his proverbs, mentions it with the hind as an object of esteem and attachment. "Let the wife of thy bosom be as a loving hind and a pleasant roe," or wild goat, as the word is elsewhere translated.

Besides the ibex, there is a domestic variety of the goat of which very frequent mention is made in scripture. In the present day we find two varieties of this animal browsing in the pastures in the neighbourhood of Jerusalem. Of the one which differs little from the goat of Britain it is unnecessary to speak: the other, the Syrian goat, is distinguished by its long pendulous ears, which, according to Dr. Russell, in his "Natural History of Aleppo," are sometimes upwards of a foot in length. That this is the variety spoken of in scripture seems highly probable from the allusion by the prophet Amos: "As the shepherd taketh out of the mouth of the lion two legs or a piece of

an ear, so shall the children of Israel be taken out that dwell in Samaria and in Damascus" (Amos iii. 12). Though the prophet means by this striking figure to express how inconsiderable a portion of his people escaped from the overthrow of his country and were settled in foreign parts, it seems hardly natural to suppose that a shepherd would exert himself to make the lion quit a piece of an ear of a common goat; it must therefore be supposed that it is the long-eared kind which is alluded to.

Though goats are gregarious, the flocks are in general smaller than those of sheep. Bochart supposes that it is for this reason that the former are selected by the sacred writer, to represent the small army of the Israelites. While seven is always used by the Hebrews to denote a sufficient or complete number, two is constantly put to denote few, or very few. Thus we find the poor widow answering the prophet Elisha, "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and behold, I am gathering two sticks that I may go in and dress *it for me and my son*, that we may eat

it and die." Elsewhere we find the same term employed to denote the reduced state of Israel: "Yet gleanings shall be left in it as the shaking of an olive tree, two or three berries in the top of the uppermost bough." And again, in allusion to the return of a small number of the captives to their own land: "I will take you, one of a city, and two of a family, and I will bring you to Zion:" and Hosea encourages his people to repentance, with the promise, in these words: "After two days he will revive us, and in the third day he will raise us up, and we shall live in his sight;" or within a very short time he will deliver them from their enemies. These allusions enable us to feel the full force of the passage in which the sacred historian compares the armies of Israel opposed to the Syrians to "two little flocks of kids;" "two," says Paxton, "because they were very few in number; little flocks, as goats, from their roaming disposition, always are; flocks of kids, feeble and timid; without resources and without hope. A more complete and glowing picture of national weakness even the pen of inspiration never drew."

The importance of the goat in the East, where

its milk is highly esteemed as an article of food, may be gathered from the many interesting allusions to its character and habits which are scattered through the sacred volume. Sheep and goats frequently mingle in the same pasture, and on these occasions the he-goats always take the lead. It is to this habit that the prophet Jeremiah alludes in his exhortation to Israel: "Remove out of the midst of Babylon and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks." And Solomon, in his exhortation to the diligent husbandman, speaks to him in the words of promise: "Be thou diligent to know the state of thy flocks, and look well to thy herds: . . . and so shalt thou have goats' milk enough for thy food, and for the food of thy household, and for the maintenance of thy maidens" (Prov. xxvii. 27).

The kid or young goat was esteemed a great delicacy among the Hebrews, and is frequently mentioned as forming part of presents to persons of distinction. Jesse sent one along with "an ass laden with bread and a bottle of wine," by David unto Saul; and at an earlier period we find the patriarch Judah sending one to Tamar, his

daughter-in-law. Gideon, the chief magistrate of Israel, and Manoah, the father of Samson, entertained the angel of the Lord with a kid when he appeared to them in human form and seemed to them a being of their own order: and in the well-known passage in which Jacob surreptitiously obtained his father's blessing, Isaac had sent his son Esau to procure him "savoury meat, such as he loved;" probably the kid of the wild goat; for Rebekah immediately prepared for him two kids of the goats, dressed no doubt in various ways, that the aged patriarch might choose that which was most agreeable to his taste.

One of the enactments in the Jewish law, which forbids to "seethe a kid in its mother's milk," and which we find repeated three several times, has been the subject of much and various conjecture. The most probable explanation seems to be, that it is an allusion to a superstitious custom among the nations of idolaters by which the Hebrews were surrounded, who used, at the ingathering of their fruits, with mystical rites, to sprinkle their fields and gardens with a substance so prepared, *thinking* thus to ensure their fruitfulness during

the succeeding year. The fact that in two of the passages in which this injunction occurs (Exod. xxiii. 19, xxxiv. 26), it is found in connexion with the laws concerning the collecting and bringing of the first fruits to the Lord, seems to render this explanation by far the most satisfactory.

The hair of the goat is manufactured into stuffs of different kinds. The long and coarse sort is made into curtains, sails, and other strong fabrics; but the finer description, which grows under the other, is woven into cloth almost equal to silk in fineness. The tabernacle of Moses was covered with curtains of goats' hair, woven by the women of Israel in the wilderness.

Under the law, the goat had the honour of prefiguring the Saviour of sinners. On the day of expiation, the high priest received from the congregation two he-goats and presented them before the Lord at the door of the tabernacle: he then cast lots upon the two goats, "one lot for the Lord, and the other for the scape-goat," and one was offered in sacrifice as a type of the death of Christ, while the other was preserved alive and let loose in the wilderness, to denote his future resurrection.

THE MULE

Is an animal of a hybrid breed, between the horse and the ass. It possesses all the patience and hardihood of the latter with not a little of its stubbornness, "obstinate as a mule" having long passed into a proverb. In some respects it is superior to the horse: it is more sure-footed, more persevering, and, though it wants its showy head-long bearing, it can endure more fatigue, and is in general estimation in places where perseverance and security are required.

Like the male parent, to which it bears the strongest resemblance, the mule is found in great perfection in warm climates. Sir John Malcolm assures us that "in almost all the other provinces of Persia except Khorassan, mules are in more general use than camels; and their extraordinary strength and activity, combined with their power of enduring fatigue, place this animal, in the estimation of the natives of Persia, next to the horse, and their breed is hardly an object of inferior care." In the mountainous regions of the Andes and the Alps

the mule is looked upon as indispensable, bearing its burden over stony and precipitous tracts with unequalled power, sagacity, and safety.

The use of mules is not mentioned in scripture till the time of David. From 2 Sam. xiii. 29, we learn that the animal was then held in such high estimation that it was ridden by the king's sons; and though Absalom had chariots and horses at command, we find him in time of battle mounted upon a mule (xviii. 9). Even David himself had a choice mule, an animal of state, upon which, when about to anoint Solomon king in his own lifetime, he directs his officers to "cause Solomon to ride upon mine own mule" (1 Kings, i. 33); and he appeared so mounted in the regal procession. Absalom also rode on a mule when, in the wood of Ephraim, he went under the boughs of a great oak, and was caught by the hair of his head among the branches. At a later period, when, at the prayer of Elisha, it pleased Jehovah to punish Ahab, king of Israel, and his idolatrous people, the first care of that wicked monarch was directed "to save the horses and mules alive." So deeply interested was he in their preservation, that he divided the country

between himself and Obadiah "to pass through it: Ahab went one way by himself, and Obadiah another way by himself" (1 Kings, xviii. 6), in quest of the necessary supply of food and water to save those valuable animals from the impending destruction.

It has formed a subject of curious inquiry, whence the Jews obtained this animal, as they were forbidden to breed it (Lev. xix. 19). It seems not improbable that they found it in use among the surrounding nations, and that mules formed part of the spoil of the armies which David overthrew. It has also been conjectured that they were obtained from David's friend Hiram, king of Tyre; for we find that the Armenians were accustomed to bring mules as well as horses to the great market of Tyre (Ezek. xxvii, 14).

The passage in Genesis (xxxvi. 24) in which the word "mule" occurs is now generally admitted to be a mis-translation, the original word never signifying mules. The Chaldee paraphrase renders it *giants*, which, it has been argued, is much more likely to be the real meaning, it being more probable that *mention* would be made of the circumstance of

Anah's meeting and combating such formidable people as the Emims, as the Samaritan version renders it, who were as tall as the Anakims and passed for giants as well as they (Deut. ii. 10), than that he discovered "hot springs," as the Septuagint translates the word, or "mules," as it is rendered in our version; either of which were of course rather the effects of chance than of art or reason.

It has, on the other hand, been argued that in the passage above quoted it is the intention of Moses to censure the misguided and preposterous industry of Anah, who, not satisfied with the numerous flocks and herds which the bounty of Providence had bestowed on his family, contrived a new and spurious breed of animals, unknown to nature and contrary to the laws which govern her operations; "it being impossible," says an able writer, "on any other supposition to account for the peculiar and emphatic phrase which Moses employs: 'This was that Anah,' &c." In two other passages of scripture we find the sacred writers using the same form of expression, and in both it refers

to persons of no common rank and character. The first is Ahaz (2 Chron. xxviii. 19, 22): "This is that king Ahaz who made Judah naked, and transgressed sore against the Lord." The second is to Pharaoh, king of Egypt (Ezek. xxxi. 18). "Can any good reason be given," asks Paxton, the writer who has most recently and learnedly entered upon the discussion of this subject, "why the inspired writer speaks of an obscure duke of the Horites who kept his father's asses, and of an action so enveloped in darkness that it is impossible to ascertain its real character, in the same energetic terms as of the flagrant wickedness of Ahaz, the king of Judah, and the fate of Pharaoh, the most powerful monarch of his time? Admitting that the passage ought to be interpreted as referring to Anah's attack and defeat of the Emims, the Jewish legislator can scarcely be vindicated in the use of such a phrase; but if Anah, contrary to the will of his Creator clearly inscribed on his works, contrived a method of producing a new and spurious breed of animals, the Spirit of inspiration had the same reason to fix a

mark of infamy on his name as long afterwards on that of Ahaz, the profligate ruler of his chosen people."

To add to the difficulty of deciding the point, the Syriac version renders the disputed word "waters," and Dr. Boothroyd argues that this is the correct translation. "The probability is," says a writer from whom we are sorry to differ in opinion, "Anah, while feeding his father's asses, discovered a copious spring or lake: this would certainly, in that arid region, be considered an event of sufficient importance to be recorded; and it might be the asses which led him to make the discovery, as these animals as well as camels have the reputation of being very sagacious in the discovery of water. Dr. Boothroyd renders the passage thus: 'It was this Anah that found the waters in the wilderness as he fed the asses of Zibeaon his father.'"

THE SHEEP.

“THERE probably is not a species amongst our domesticated animals,” says Professor Bell in his “History of British Quadrupeds,” “which in all its historical relations is so interesting as the sheep. Its early domestication ; its employment as the subject of the first sacrifices ; its typical character as an offering of atonement ; its importance as forming the principal wealth of the early patriarchs ; its various connexion, in short, with the political, the religious, and the domestic customs of those primitive magnates of the Jewish nation, are all of them subjects affording ample food for deep and delightful reflection. The relation which existed between the patriarchal shepherds and their flocks was indeed of so intimate and even affectionate a nature, as to have afforded the subject of many of the most beautiful and touching parables and moral illustrations in the sacred writings. It is scarcely necessary to refer to the unequalled appeal of Nathan to David ; to the still higher and prophetic allusion to the character of the Messiah,

and to the sublime illustration of the beneficence of 'the great Shepherd of Israel,' in the beautiful and well-known pastoral psalm. But the historical interest attached to this animal does not stop here: the customs observed in the treatment of the flocks by the shepherds of the Eastern nations in the present day, offer numerous and highly important coincidences with those incidentally alluded to, or more distinctly described, in the scriptures."

Two distinct races of sheep are in the present day found inhabiting Syria and Palestine: the Bedouin, which scarcely differs from those of our own country, and the fat-tailed species, which has been an object of wonder to every traveller from the time of Herodotus. This species, which greatly outnumbers the first-mentioned, is found in highest perfection in the countries with which the Hebrews were most conversant, which, together with the injunctions of the Jewish legislator regarding the sacrifice of the peace-offering, and the minute directions as to the disposal of the rump (Lev. iii. 9), render it highly probable, that of this species the flocks of the patriarchs consisted. Dr. Russell,

in his "Natural History of Aleppo," says, that the carcase of a common sheep of this sort, without the head, feet, skin, &c. weighs from sixty to eighty pounds, of which the tail alone is usually fifteen pounds, and that the animal is sometimes fattened to such a degree, as to weigh one hundred and fifty pounds, the tail being one third of the whole. To preserve these unwieldy appendages from injury the Arabs affix a piece of thin board to the under part, and to some of them it is even necessary to attach wheels! The mutton of these sheep is said to be very good. The fat of the tail is employed as a substitute for butter and oil, and when eaten with it the boiled rice, which forms a standard dish in the East, is peculiarly palatable. To command the tail of a British sheep to be offered in sacrifice, might well excite surprise; but our wonder ceases when we are told of the extreme richness and delicacy of that part of this remarkable animal, which was so particularly specified in the statute.

Of the immense herds of sheep possessed by the Hebrews, we are enabled to form an opinion from many passages of scripture. Job, we read, pos-

essed at first 7,000, and after the return of his prosperity 14,000. Mesha, king of the Moabites, paid to the king of Israel a yearly tribute of "an hundred thousand lambs, and an equal number of rams with the wool." (2 Kings, iii. 4.) In the war which the tribe of Reuben waged with the Hagarites, they drove away "two hundred and fifty thousand sheep." (1 Chron. v. 21.) At the dedication of the temple, Solomon offered in sacrifice "an hundred and twenty thousand;" and at the feast of the Passover, Josiah, the king of Judah, "gave to the people, of the flock, lambs and kids, all for the Passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks; these were of the king's substance." (2 Chron. xxxv. 7.)

Jehovah is in scripture often introduced in the character of a shepherd guiding and tending his flock, and leading them by the still waters of his precepts, that there they may find rest and peace. The prophet Ezekiel speaks of him in this character, when referring to the return of Israel from the land of their captivity under His almighty protection: "As a shepherd seeketh out his flock in

the day that he is among his sheep that are scattered : so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers and in all the inhabited places of the country." (Ezek. xxxiv. 12.)

The extreme gentleness and simplicity of this animal, particularly in its earlier years, has been chosen by inspiration to represent, or symbolize, the Redeemer : " And I beheld, and lo ! in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a lamb as it had been slain." (Rev. v. 6.) " Behold," said the Baptist, " the Lamb of God which taketh away the sin of the world" (John, i. 29) ; and Isaiah foretelleth Christ's sufferings in these words : " He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth." (Isa. liii. 7.)

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THE LION.

CHAPTER III.

BEASTS OF PREY.

THE LION — THE LEOPARD — THE BEAR — THE JACKAL,

“FOX.”

THE LION

Is an inhabitant of the deserts of Africa and Asia. In ancient times it was very numerous found in Syria and Asia Minor. Its principal locality in the present day seems to be the arid deserts of Africa, and the warmer and more thinly peopled parts of India. From the great strength with which it has been endowed, the lion has been denominated the king of beasts. When full grown it measures about eight feet from the point of the muzzle to the insertion of the tail. Its general colour is tawny yellow, but there seems to be considerable variations in this respect; those of Southern Africa being sometimes found of a very dark colour, especially the

mane ; while those of India are in general of a pale yellow.

From the nature of his bodily structure, the lion is an animal of the most formidable description. His head is particularly large, his jaws of immense strength ; his shoulders and chest have a depth and capacity far exceeding all animals of his size. His pliable and sinewy frame, and the resistless fury of his attacks, enable him to make the buffalo, the wild horse, and the ox, an easy prey. Sparman relates an anecdote of a lion at the Cape of Good Hope seizing a heifer in his mouth, and though the legs dragged upon the ground, yet he seemed to carry her off with the same ease that a cat does a rat. And Thompson, a recent traveller in Southern Africa, mentions an instance of a lion carrying off a two years old heifer ; and though followed on the spoor or track for fully five hours, by a party on horseback, throughout the whole distance the carcass of the heifer was only once or twice discovered to have touched the ground.

Formidable as the lion is however to the inhabitants of the desert, it seldom attacks man, unless

when very sorely pressed by hunger, or in self-defence. Its favourite food seems to be the various species of the deer and the antelope, which abound in the plains of Africa and jungles of India. It is also fond of attacking the horse; and will sometimes follow travellers almost incredible distances, in order to take advantage of a favourable opportunity to seize its prey. "Lucas Van Vunsen, a Vee boor, was riding across the open plains near the little Fish River one morning about day-break, and observing a lion at a distance, he endeavoured to avoid him by making a wide circuit. There were thousands of spring-boks scattered over the extensive flats; but the lion, from the open nature of the country, had been unsuccessful in hunting. Lucas soon perceived that it was not disposed to let him pass without further par lance, and that it was rapidly approaching to the encounter; and being without his rifle, and otherwise little inclined to a closer acquaintance, he turned off at right angles, laid the *sjambok* freely to his horse's flanks, and galloped for life. But it was too late: the horse was fagged, and bore a heavy man on its back. The lion was fresh

and furious with hunger, and came down upon him like a thunderbolt. In a few seconds it overtook, and, springing up behind Lucas, brought horse and man in an instant to the ground. Luckily the poor boor was unhurt; and the lion was too eager in worrying the horse to pay any immediate attention to the rider. Hardly knowing how he escaped, he contrived to scramble out of the fray and reached the nearest house in safety."

In Southern Africa the colonists occasionally find it absolutely necessary to combine all their force to hunt the lion, in order to free themselves from such a troublesome neighbour. Mr. Thompson supplies us with a personal adventure of this description, which affords a lively description of the scenes to which such an affair usually gives rise. "I was then residing on my farm or location at Bavion's River, in the neighbourhood of which numerous herds of large game, and consequently beasts of prey, are abundant. One night a lion, which had previously purloined a few sheep out of the kraal, came down and killed my riding horse, about a hundred yards from the door of my

cabin. Knowing that the lion, when he does not carry off his prey, usually conceals himself in the vicinity, and is moreover very apt to be dangerous by prowling about the place in search of more game, I resolved to have him destroyed or dislodged without delay. I therefore sent a messenger round the location to invite all who were willing to assist in the foray to repair to the place of rendezvous as speedily as possible. In an hour every man of the party (with the exception of two pluckless fellows who were kept at home by the women) appeared ready mounted and armed. We were also reinforced by about a dozen of the Bastard Hottentots, who resided at that time upon our territory as tenants or herdsmen; an active and enterprising, though rather an unsteady race of men.

“The first point was to track the lion to his covert: this was effected by a few of the Hottentots on foot. Commencing from the spot where the horse was killed, we followed the spoor through grass and gravel and brushwood, with astonishing ease and dexterity, where an unexperienced eye could discern neither foot-print nor mark of any

kind, until at length we fairly tracked him into a large bosch or straggling thicket of brushwood and evergreens, about a mile distant.

“The next object was to drive him out of this retreat, in order to attack him in a close phalanx with more safety and effect. The approved mode in such cases is, to torment him with dogs till he abandons his covert and stands at bay in the open plain. The whole band of hunters then march forward together and fire deliberately, one by one. If he does not speedily fall, but grows angry and turns upon his enemies, they must stand close in a circle, and turn their horses rear outwards, some holding them fast by the bridles, while the others kneel to take a steady aim at the lion as he approaches, sometimes up to the very horses’ heels, crouching every now and then as if to measure the distance and strength of his enemies. This is the moment to shoot him fairly in the forehead or some other mortal part. If they continue to wound him ineffectually till he waxes furious and desperate, or if the horses, startled by his terrific roar, grow frantic with terror and burst loose, the business becomes rather serious and may end in mis-

chief, especially if the party are not men of courage, coolness, and experience. The frontier boors are however generally such excellent marksmen, and withal so cool and deliberate, that they seldom fail to shoot him dead as soon as they get within a fair distance.

“ In the present instance, we did not manage matters quite so scientifically. The Bastards, after recounting to us all these and other sage laws of lion hunting, were themselves the first to depart from them. Finding that with the few indifferent hounds we had made little impression on the enemy, they divided themselves into two or three parties and rode round the jungle, firing into the spot where the dogs were barking round him, but without effect. At length, after some hours spent in thus beating about the bush, the Scottish blood of some of my countrymen began to get impatient, and three of them announced their determination to break in and beard the lion in his den, provided three of the Bastards (who were superior marksmen) would support them and follow up their fire should the enemy venture to give battle. Accordingly, in they went (in spite of the warnings

of some more prudent men) to within fifteen or twenty paces of the spot where the animal lay concealed. He was couched among the roots of a large evergreen, but with a small space of open ground on one side of it; and they fancied, on approaching, that they saw him distinctly, glaring at them, under the foliage. Charging the Bastards to stand firm and level fair should they miss, the Scottish champions let fly together, and struck—not the lion, as it afterwards proved, but a great block of red stone, beyond which he was actually lying. Whether any of the shot grazed him is uncertain; but, with no other warning than a furious growl, forth he bolted from the bush. The rascally Bastards, in place of pouring their volley upon him, instantly turned and ran, helter-skelter, leaving him to do his pleasure upon the defenceless Scots, who, with empty guns, were tumbling over each other in their hurry to escape the clutch of the rampant savage. In a twinkling he was upon them, and, with one stroke of his paw, dashed the nearest to the ground. The scene was terrific! There stood the lion, with his foot upon his prostrate foe, looking round in conscious pride

upon the bands of his assailants, and with a port the most noble and imposing that can be conceived. It was the most magnificent thing I ever witnessed. The danger of our friends however rendered it at the moment too terrible to enjoy either the grand or the ludicrous part of the picture. We expected every instant to see one or more of them torn in pieces; nor, though the rest of the party were standing within fifty paces, with their guns cocked and levelled, durst we fire for their assistance. One was lying under the lion's feet, and the others scrambling towards us in such a way as to intercept our aim upon the animal. All this passed more rapidly than I have described it; but luckily the lion, after steadily surveying us for a few seconds, seemed willing to be quit on fair terms, and, with a fortunate forbearance, turned calmly away; and, driving the snarling dogs like rats from among his heels, bounded over the adjoining thicket like a cat over a footstool, clearing brakes and bushes twelve or fifteen feet high, as readily as if they had been tufts of grass, and, abandoning the jungle, retreated towards the mountains.

“After ascertaining the state of our rescued

companion, who fortunately had sustained no other injury than a slight scratch on the back and a severe bruise on the ribs from the force with which the animal had dashed him to the ground, we renewed the chase with Hottentots and hounds in full cry. In a short time we again came up with the enemy, and found him standing at bay under an old mimosa tree by the side of a mountain stream, which we had distinguished by the name of the Douglas Water. The dogs were barking round, but afraid to approach him, for he was now beginning to growl fiercely and to brandish his tail in a manner that showed he was meditating mischief. The Hottentots, by taking a circuit between him and the mountain, crossed the stream and took a position on the top of a precipice overlooking the place where he stood. Another party occupied a position on the other side of the glen, and placing the poor fellow thus between two fires, which confused his attention and prevented his retreat, we kept battering at him without truce or mercy, till he fell, unable again to grapple with us, covered with wounds and glory."

When tracking the caravan, the lion steals cau-

tiously along: not the slightest noise gives notice of its presence till a favourable opportunity is afforded, when, uttering a tremendous growl, it springs at once upon its victim. Should it however miss its aim, it does not pursue the prey, but returns sullenly to its lair. When the object of pursuit is the antelope, it alters its plan of operations. It pursues these during the night, when darkness in some measure impedes their escape: it brings its mouth close to the ground, and utters a tremendous roar, which has been described as "one of the most horrid sounds in nature, which the stoutest-hearted can scarcely hear without trembling." The affrighted animals run about and endeavour to escape, and the noise which they thus make betrays them to their pursuer. Having discovered their position, the lion creeps silently along till it can spring upon them with unerring certainty. It is however during the war of elements, when the thunder growls and the lightning flashes, and the rain is pouring down in torrents, that the lion is said to be in its glory. In such scenes as these, when all other animals crowd together and *stand in terror* and awe, the lion affords

the grandest displays of his power, ranging undismayed among the affrighted animals, and carrying blood and slaughter among whole herds.

The mane, by which the lion is distinguished, and from which its appearance derives much of its majesty, is peculiar to the male. The female is however more graceful and agile, and is infinitely fiercer. She usually selects for a breeding place some secluded and almost inaccessible covert. From two to four are produced at a litter, over which both the male and female watch with most exemplary anxiety. The young are very small, and, though born with their eyes open, continue helpless for weeks. The male cubs have no appearance of mane; the tuft which terminates the tail is also wanting in both sexes. These do not make their appearance till the third year, and it is not before the seventh that the animal attains complete maturity.

The lion is an inhabitant of the plains, rather than of the wooded or alpine country. In India, where from the luxuriance of the vegetation the lower country bears the character of a thick jungle, *he has ample shade*; but in Africa, where it is rather

that of an arid desert, almost the only places where there is anything like luxuriant vegetation being the banks of the rivers, it has less choice of a place of retreat, and is sometimes started from a patch of rushes. Burchell, in his "Travels in Africa," records an interesting encounter which he had with a pair in such a situation. "The day was exceedingly pleasant, and not a cloud was to be seen. For a mile or two we travelled along the banks of the river, which in this part abounded in tall mat rushes. The dogs seemed much to enjoy prowling about and examining every bushy place, and at last met with some object among the rushes which caused them to set up a most vehement and determined barking. We explored the spot with caution, as we suspected, from the peculiar tone of their bark, that it was, what it proved to be, lions. Having encouraged the dogs to drive them out, a task which they performed with great willingness, we had a full view of an enormous black-maned lion and lioness. The latter was seen only for a minute, as she made her escape up the river under concealment of the rushes, but the lion came steadily forward and stood still to look at us. At this

moment we felt our situation not free from danger, as the animal seemed to be preparing to spring upon us, and we were standing on the bank at the distance of only a few yards from him, most of us being on foot and unarmed, without any visible possibility of escaping. I had given up my horse to the hunters and was on foot myself, but there was no time to fear, and it was useless to attempt avoiding him. Poor Truy was in great alarm: she clasped her infant to her bosom and screamed out as if she thought her destruction inevitable, calling anxiously to those who were nearest the animal, 'Take care! take care!' In her fear for my safety, she half insisted upon my moving farther off. I however stood well upon my guard, holding my pistols in my hand with my finger upon the trigger; and those who had muskets kept themselves prepared in the same manner. But at this instant the dogs flew boldly in between us and the lion, and, surrounding him, kept him at bay by their violent and resolute barking. The courage of these faithful animals was most admirable: they advanced up to the side of the huge beast and stood, making the greatest clamour in his face,

without the least appearance of fear. The lion, conscious of his strength, remained unmoved at their noisy attempts, and kept his head turned towards us. At one moment the dogs, perceiving his eye thus engaged, had advanced close to his feet, and seemed as if they would actually seize hold of him : but they paid dearly for their imprudence ; for, without discomposing the majestic and steady attitude in which he stood fixed, he merely moved his paw, and at the next instant I beheld two lying dead. In doing this he made so little exertion, that it was scarcely perceptible by what means they had been killed. Of the time which we gained by this interference of the dogs, not a moment was lost : we fired upon him ; one of the balls went through his side just between the short ribs, and the blood began to flow ; but the animal still remained standing in the same position. We had now no doubt that he would spring upon us : every gun was instantly reloaded ; but happily we were mistaken, and were not sorry to see him move quietly away, though I had hoped in a few minutes to have been enabled to take hold of his paw without danger."

The allusions to the lion are so frequent in scripture, that a mere enumeration of them would occupy no inconsiderable space. We can afford room for the most striking only. Its strength is a frequent subject of remark. Solomon pronounces the lion the strongest among beasts (Prov. xxx. 30). And the Psalmist, in his pathetic lamentation for Saul and Jonathan, says, "They were swifter than eagles; they were stronger than lions." His undaunted courage has also been made the subject of some very beautiful and sublime figures. Thus Isaiah, in denouncing the folly of those among his countrymen who put their trust in Egypt, says, "Thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of Hosts come down to fight for Mount Zion, and for the hill thereof" (Isa. xxxi. 4). The fierce and savage courage of this destroyer has been also described with great energy and eloquence by Nahum: "Where is the dwelling of the lions, and the feeding place of the young lions, where the lion,

even the old lion, walked, and the lion's whelp, and none made him afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey and his dens with ravin" (Nahum ii. 11, 12). "The wicked fleeth when no man pursueth," says Solomon; "but the righteous are bold as a lion." And Abishai, when cautioning Absalom against the rash advice of Ahithophel, uses the courage of the lion to represent the highest degree of valour: "He also that is valiant, whose heart is as the heart of a lion, shall utterly melt." (2 Sam. xvii. 10.)

The tremendous roaring of the lion, when he roams in quest of prey, has been already spoken of. The universal terror which his appalling howl produces, is alluded to by Amos: "The lion has roared; who will not fear? the Lord God has spoken; who will not prophesy?" And very frequent allusions to this practice occur in other parts of scripture. Isaiah, in a passage already quoted, compares the anger of the Lord, and His destructive vengeance on his enemies, to "the lion and the young lion roaring on his prey." And Jeremiah introduces a very fearful denunciation of

divine wrath in these words, in which the allusion is too obvious to be pointed out: "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily war upon his habitation; he shall give a shout as they that tread the grapes against all the inhabitants of the earth" chap. xxv. 30). Nor has the nocturnal character of the lion been overlooked: "Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth: the young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens" (Psalm civ. 20).

In the sacred volume we frequently find the strength and power of the Jewish nation described under the symbol of a lion: "Behold!" cried Balaam, when from the top of Pisgah he looked down upon the innumerable tents of Israel, "the people shall rise up as a great lion and lift up himself as a young lion: he shall not lie down until he eat of the prey and drink the blood of the slain." This prediction, it is well known, "received its accomplishment in the signal victories which the armies of Israel, under the conduct of Joshua, ob-

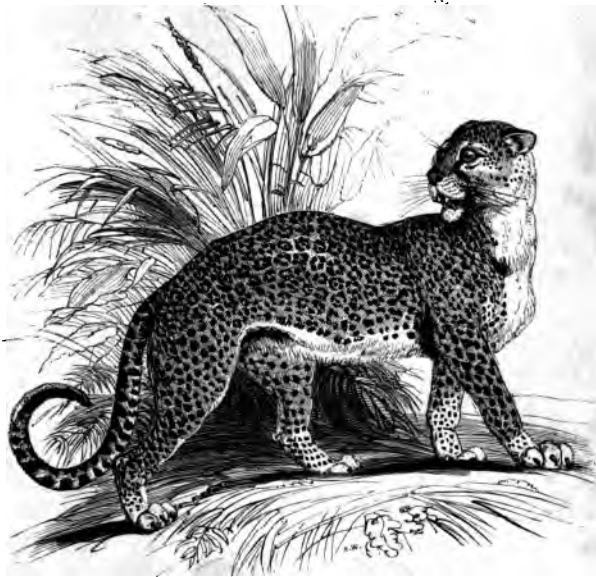
tained over the five nations of Canaan. They did not rest till, completely victorious, they had reduced the whole country to obedience. The forces of Joshua did not, like some uncivilized hordes of modern times, literally 'eat of the prey and drink the blood of the slain,' for such inhuman conduct was equally opposed to the character of their God and the whole tenor of their law. Such hyperbolic expressions are frequent in the sacred volume. Thus in the reproof which the Psalmist addresses to wicked judges, he declares, 'The righteous shall wash his feet in the blood of the wicked.' And in his prayer at the removing of the ark: 'The Lord said, I will bring again from Bashan, I will bring again my people from the depths of the sea: that thy foot may be dipped in the blood of thine enemies,' &c. (Psalm lxxiii. 2, 4). Such phrases merely denote that the victory which was to crown their exertions should be completely decisive."

THE LEOPARD.

CONSIDERABLE difference of opinion exists among naturalists whether the panther and the leopard are to be regarded as distinct animals, or as climatal varieties of one original species. The remarkable similarity in their habits and dispositions induces us to regard them as the same animal, the difference probably arising from some variations in the climate or locality in which they are found, or from other accidental causes.

The leopard is a native of Africa. It is found in some parts of Asia. The upper part of its body is of a bright tawny yellow, with numerous black roundish spots. These however vary in intensity in different specimens, and are often sub-ocellated or have the middle paler. Instances sometimes occur in which the animal is spotted with the spots of a deeper shade. Of a young full-grown animal measured by F. Cuvier, the head was three feet six inches in length, and the body two feet three inches; when standing, its height was about two feet.

The leopard is an inhabitant of the wooded



THE LEOPARD.

but leopards and panthers are always called so by ourselves as well as by the natives. This turned out to be a panther. My gun chanced not to be put together, and while my servant was doing it, the collector and two medical men, who had recently arrived in consequence of the cholera having just then reached Ceylon from the continent, came to my door, the former armed with a fowling-piece, and the two latter with remarkably blunt hog-spears. They insisted upon setting off without waiting for my gun, a proceeding not much to my taste. The tiger (I must continue to call him so) had taken refuge in a hut, the roof of which, like those of the Ceylon huts in general, spread to the ground like an umbrella; the only aperture into it was a small door about four feet high. The collector wanted to get the tiger out at once. I begged to wait for my gun; but no: the fowling-piece (loaded with ball, of course) and the two hog-spears were quite enough. I got a hedge-stake and awaited my fate, from very shame. At this moment, to my great delight, there arrived from the fort an English officer, two artillery-men, and a Malay captain; and a pretty figure we should have cut without

them, as the event will show. I was now quite ready to attack, and my gun came a minute afterwards. The whole scene which follows took place within an enclosure about twenty feet square, formed on three sides by a strong fence of palmyra leaves, and on the fourth by ~~the hut~~. At the door of this the two artillery-men placed themselves; and the Malay captain got on the top to frighten the tiger out by worrying it; an easy operation, as the huts there are covered with cocoa-nut leaves. One of the artillery-men wanted to go in to the tiger, but we would not suffer him. At last the beast sprang. This man received it on his bayonet, which he thrust apparently down its throat, firing his piece at the same moment. The bayonet broke off short, leaving less than three inches on the musket; the rest remained in the animal, but was invisible to us. The shot probably went through his cheek, for it certainly did not seriously injure him, as he instantly rose upon his legs with a loud roar, and placed his paws upon the soldier's breast. At this moment the animal appeared to me to reach about the centre of the man's face; but I had scarcely time to observe this, when the tiger,

stooping his head, seized the soldier's arm in his mouth, turned him half round staggering, threw him over on his back, and fell upon him. Our dread now was, that if we fired upon the tiger we might kill the man. For a moment there was a pause, when his comrade attacked the beast exactly in the same manner as the gallant fellow himself had done. He stuck his bayonet into its head; the tiger rose at him; he fired; and this time the ball took effect, and in the head. The animal staggered backwards, and we all poured in our fire. He still kicked and writhed, when the gentlemen with the hog-spears advanced and fixed him, while he was finished by some natives beating him on the head with hedge-stakes. The brave artillery-man was after all but slightly hurt. He claimed the skin, which was very cheerfully given to him. There was however a cry among the natives that the head should be cut off: it was; and in so doing the knife came directly across the bayonet. The animal measured little less than four feet from the root of the tail to the muzzle. There was no tradition of a tiger having been seen in Jaffna before: indeed, this one must have either

come a distance of almost twenty miles, or have swam across an arm of the sea nearly two miles in breadth; for Jaffna stands upon a peninsula on which there is no jungle of any magnitude."

We are best acquainted with the leopard in a state of confinement. A pair belonging to the menagerie in the Tower attracted much notice from the elegance and activity of their motions. The female especially was remarkably agile, bounding about the cell with the quickness of thought, apparently touching the four sides of it almost simultaneously, and evincing the most wonderful pliability of form and muscular power. But the most interesting account of this animal in a state of captivity, is from the pen of Mrs. Bowditch, in a communication to Loudon's "Magazine of Natural History."—"I am induced to send you some account of a panther which was in my possession for several months. He and another were found when very young in the forest, apparently deserted by their mother. They were taken to the king of Ashantee, in whose palace they lived several weeks, when my hero, being much larger than his companion, suffocated him in a fit of romping, and was

then sent to Mr. Hutchinson, the resident left by Mr. Bowditch at Coomassie. This gentleman, observing that the animal was very docile, took pains to tame him, and in a great measure succeeded. When he was about a year old, Mr. Hutchinson returned to Cape Coast, and had him led through the country by a chain, occasionally letting him loose when eating was going forward, when he would sit by his master's side, and receive his share with comparative gentleness. Once or twice he purloined a fowl, but easily gave it up to Mr. Hutchinson, on being allowed a portion of something else. The day of his arrival he was placed in a small court leading to the private rooms of the governor, and after dinner was led by the ear into the room, where he received our salutations with some degree of roughness, but with perfect good humour. On the least encouragement he laid his paws upon our shoulders, rubbed his head upon us, and his teeth and claws having been filed, there was no danger of tearing our clothes. He was kept in this court for a week or two, and evinced no ferocity except when one of *the* servants tried to pull his food from him; he

then caught the offender by the leg, and tore out a piece of flesh ; but he never seemed to owe him any ill-will afterwards. He one morning broke his cord, and, the cry being given, the castle gates were shut, and a chase commenced. After leading his pursuers two or three times round the ramparts, and knocking over a few children by bouncing against them, he suffered himself to be caught and led quietly back to his quarters, under one of the guns of the fortress.

“ By degrees the fear of him subsided, and orders having been given to the sentinels to prevent his escape through the gates, he was left at liberty to go where he pleased, and a boy was appointed to prevent him from intruding into the apartments of the officers. His keeper however generally passed his watch in sleeping, and Sai, as the panther was called after the royal giver, roamed at large. On one occasion he found his servant sitting on the step of the door, upright, but fast asleep, when he lifted his paw, gave him a blow on the side of the head, which laid him flat, and then stood wagging his tail as if enjoying the mischief he had committed. He became exceedingly attached to the

governor, and followed him everywhere like a dog. His favourite station was at the window of the sitting-room, which overlooked the whole town: there, standing on his hind-legs, his fore-paws resting on the ledge of the window, and his chin laid between them, he appeared to amuse himself with what was passing beneath. The children also stood with him at the window; and one day, finding his presence an incumbrance, and that they could not get their chairs close, they used their united efforts to pull him down by the tail. He one morning missed the governor, who was settling a dispute in the hall, and who being surrounded by black people, was hidden from the view of his favourite. Sai wandered with a dejected look to various parts of the fortress in search of him, and while absent on this errand the audience ceased; the governor returned to his private rooms, and seated himself at a table to write. Presently he heard a heavy step coming up stairs, and raising his eyes to the open door, he beheld Sai. At that moment he gave himself up for lost, for Sai immediately sprang from the door on to his neck. Instead however of devouring him, *he laid his head close to the governor's, rubbed his*

cheek upon his shoulder, wagged his tail, and tried to evince his happiness. Occasionally, however, the panther caused a little alarm to the other inmates of the castle and the poor woman who swept the floors, or, to speak technically, the *pra-pra* woman, was made ill by her fright. She was one day sweeping the boards of the great hall with a short broom, and in an attitude nearly approaching to all-fours, and Sai, who was hidden under one of the sofas, suddenly leaped upon her back, where he stood in triumph. She screamed so violently as to summon the other servants; but they seeing the panther, as they thought, in the act of swallowing her, one and all scampered off as quickly as possible; nor was she relieved till the governor, who heard the noise, came to her assistance. Strangers were naturally uncomfortable when they saw so powerful a beast at perfect liberty, and many were the ridiculous scenes which took place, they not liking to own their alarm, yet perfectly unable to retain their composure in his presence.

“ This interesting animal was well fed twice every day, but never given anything with the life in it. He stood about two feet high, and was of a

dark yellow colour, thickly spotted with black rosettes ; and, from the good feeding, and the care taken to clean him, his skin shone like silk. The expression of his countenance was very animated and good tempered, and he was particularly gentle to children ; he would lie down on the mats by their side when they slept ; and even the infant shared his caresses and remained unhurt. During the period of his residence at Cape Coast, I was much occupied by making arrangements for my departure from Africa, but generally visited my future companion every day, and we in consequence became great friends before we sailed. He was conveyed on board the vessel in a large wooden cage thickly barred in the front with iron. Even this confinement was not deemed a sufficient protection by the canoe-men, who were so alarmed at taking him from the shore to the vessel, that in their confusion they dropped cage and all into the sea. For a few minutes I gave up my poor panther as lost, but some sailors jumped into a boat belonging to the vessel, and dragged him out in safety. The beast himself seemed completely subdued by his ducking ; and as no one dared to open

his cage to dry it, he rolled himself up in one corner, nor roused himself till after an interval of some days, when he recognised my voice. When I first spoke he raised his head, held it on one side, then on the other, to listen, and when I came fully into his view he jumped on his legs and appeared frantic : he rolled himself over and over, he howled, he opened his enormous jaws, and cried, and seemed as if he would have torn his enormous cage in pieces. However, as his violence subsided, he contented himself with thrusting his paws and nose through the bars of the cage to receive my caresses. I suspect that he had suffered from sea-sickness, as he had apparently loathed all food ; but after this period he ate every thing that was given to him.

“ The greatest treat I could bestow upon my favourite was lavender water. Mr. Hutchinson had told me that on the way from Ashantee he drew a scented handkerchief from his pocket, which was immediately seized on by the panther, who reduced it to atoms ; nor could he venture to open a bottle of perfume when the animal was near, he was so eager to enjoy it. I indulged him twice a

week by making a cup of stiff paper, pouring a little lavender water into it, and giving it him through the bars of his cage : he would drag it to him with great eagerness, roll himself over it, nor rest till the smell had evaporated. By this I taught him to put out his paws without showing his nails, always refusing the lavender water till he had drawn them back again, and in a short time he never on any occasion protruded his claws when offering me his paw.

“ We lay eight weeks in the river Gaboon, where he had plenty of excellent food, but was never suffered to leave his cage, on account of the deck being always filled with black strangers, to whom he had a very decided aversion, although he was perfectly reconciled to white people. His indignation however was constantly excited by the pigs, when they were suffered to run past his cage ; and the sight of one of the monkeys put him in a complete fury. While at anchor in the before-mentioned river, an orang-outang was brought for sale, and lived three days on board, and I shall never forget the uncontrollable rage of the one, or the agony of *the other*, at this meeting. The orang was about

three feet high, and very powerful in proportion to his size ; so that when he fled with extraordinary rapidity from the panther to the farther end of the deck, neither man nor things remained upright when they opposed his progress : there he took refuge in a sail, and although generally obedient to the voice of his master, force was necessary to make him quit the shelter of its folds. As to the panther, his back rose in an arch ; his tail was elevated, and perfectly stiff ; his eyes flashed, and as he howled he showed his huge teeth : then, as if forgetting the bars before him, he tried to spring on the orang to tear him to atoms. It was long before he recovered his tranquillity ; day and night he appeared to be on the listen, and the approach of a large monkey we had on board, or the intrusion of a black man, brought a return of his agitation.

“ We at length sailed for England with an ample supply of provisions ; but unhappily we were boarded by pirates during the voyage, and nearly reduced to starvation. My panther must have perished, had it not been for a collection of more than three hundred parrots with which we sailed

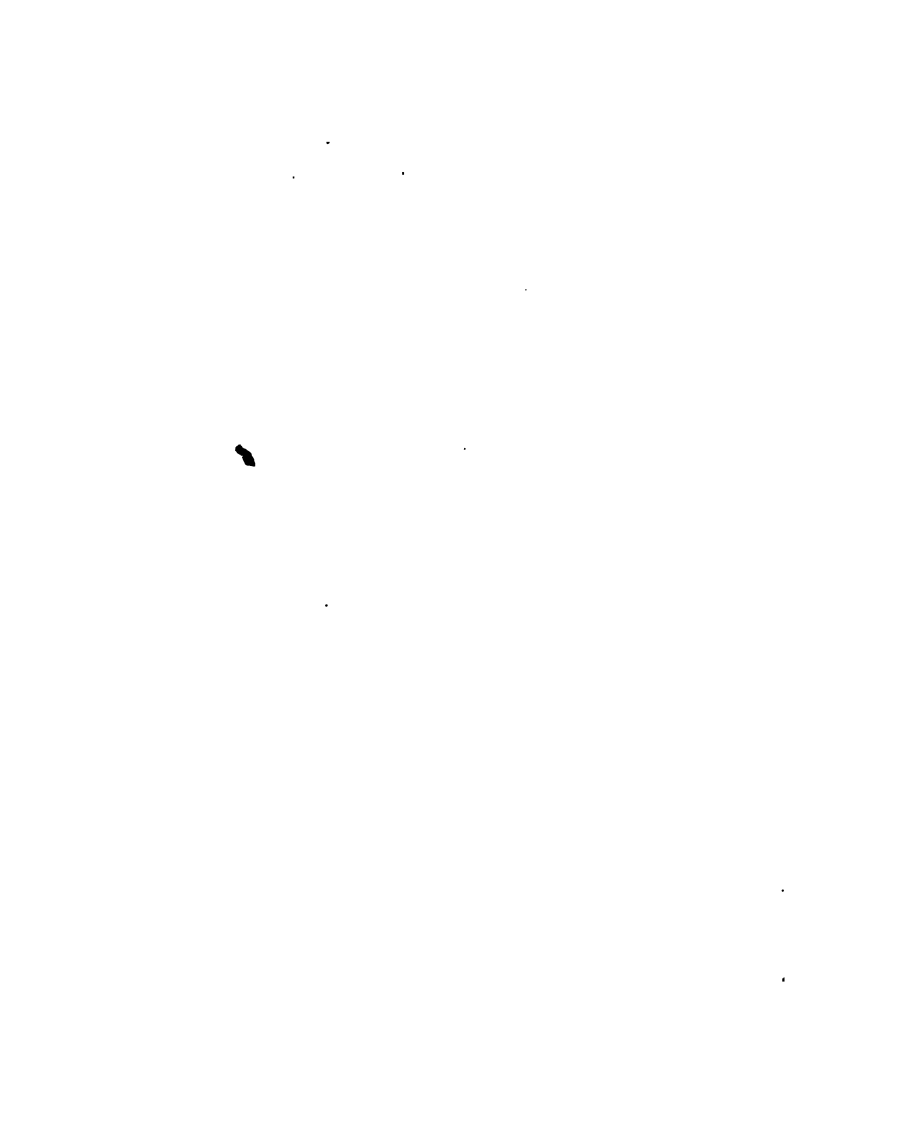
from the river, and which died very fast while we were in the north-west trades. Sai's allowance was one per diem; but this was so scanty a pittance that he became ravenous, and had not patience to pick all the feathers off before he commenced his meal. The consequence was, he became very ill, and refused even this small supply of food. Those around tried to persuade me that he suffered from the colder climate; but his dry nose and paws convinced me that he was feverish, and I had him taken out of his cage, when, instead of jumping about and enjoying his liberty, he lay down and rested his head upon my feet. I then made him three pills, each containing two grains of calomel. The boy who had the charge of him, and who was attached to him, held his jaws open, and I pushed the medicine down his throat. Early the next morning I went to visit my patient, and found his guard sleeping in the cage with him; and having administered a further dose to the invalid, I had the satisfaction of seeing him perfectly cured by the evening. On the arrival of the vessel in the London Docks, Sai was taken ashore, and presented to the Duchess of York, who placed him in Exeter

'Change, to be taken care of till she herself went to Oatlands. He remained there for some weeks, and was suffered to roam about the greater part of the day without any restraint. On the morning previous to the Duchess's departure from town, she went to visit her new pet, played with him, and admired his healthy appearance and gentle deportment. In the evening, when her royal highness's coachman went to take him away, he was dead in consequence of an inflammation on his lungs."

It is supposed that leopards were formerly very numerous in Palestine, as many of the names of places indicate their having been the haunts of this animal. The Hebrew name by which it is distinguished is Nimr : whence Nimrah (Numb. xxxii. 3); eth-Nimrah (ib. ver. 36 ; and Josh. xiii. 27 : see also Isaiah xv. 6 ; Jer. xlviii. 34 ; and Song of Solomon iv. 8). It has been suggested that Nimrod might have his name from this animal.

The prophets speak of the leopard as a familiar animal, and its habits supply them with some very resting allusions. Jeremiah, in foretelling the that were to befall his sinful and impenitent

countrymen, says (v. 6), in allusion to the artful ambuscades of this animal, "A lion out of the forest shall slay them, and a wolf of the evenings shall spoil them; a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces;" and Hosea denounces the ten tribes in terms nearly similar: "Therefore I will be unto them as a lion: as a leopard by the way will I observe them." Illustrating the invincible nature of vicious habits, Jeremiah has a very striking allusion to the spots upon this animal's skin: "Can the Ethiopian change his skin, or the leopard his spots? then may you also do good that are accustomed to do evil." It is only after duly estimating all these various allusions to the furious and destructive character of this animal, that we are able to appreciate the striking figure under which Isaiah represents the reign of happiness and peace, when the influence of the Holy Spirit shall be poured out upon all men: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them." (Isa. xi. 6.)





THE SYRIAN BEAR.



THE BEAR.

THE bear is an animal to be found in every latitude from the burning heat of the tropics to the most desolate and inhospitable region of the Polar seas. In these places indeed, in which almost every other creature is unable to support existence, the Polar bear seems to arrive at greater perfection than do his brethren in the warmer regions of the south. The Polar bear is an animal of the fiercest and most savage disposition, living chiefly upon such animal matters as are supplied by the Arctic ocean; but the brown bear, as it is called, though its colour varies through all the shades of brown to that of dirty white, is by no means of so ferocious a character. Its food is chiefly wild berries and other fruits, the eggs and young of birds; and it is only when the supply of these fails that it is forced to have recourse to an attack upon the larger animals. It is of course this species which is mentioned in Scripture.

The body of the bear is very thick and strong, covered with a coarse sort of hair almost of the nature of wool, so thickly planted as to give the

animal a heavy and ungainly appearance. The head is large and long; the eyes and ears small. Its sense of smelling is very acute. From the peculiar formation of the feet and legs, its mode of walking is exceedingly awkward. But under a forbidding exterior, the bear conceals a considerable degree of alertness and courage. If urged by hunger, it courageously attacks the larger animals, and even man himself. In pursuit of prey it boldly enters the broad and rapid stream, and climbs to the top of the highest tree.

The bear chooses for its place of resort a den or hole in the earth, or the hollow of a decayed tree, and spends months of its time in this retired retreat. On the approach of winter it becomes torpid, and during this season derives sufficient nourishment for the support of existence from the absorption of the fat which his body accumulates during the summer. It is at this time also that the female produces her young, generally two, though sometimes one only at a birth. Contrary to the usually-received opinion, the young cubs are, from the day of their birth, handsomer than when they are full grown. The mother is most tenderly

attached to her offspring, and when deprived of them becomes furious and ungovernable. She is in this state adopted by Hosea (xiii. 8) to express the most determined vengeance: "I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart." She is also used to express the same idea in other parts of Scripture. See 2 Sam. xvii. 8; and Prov. xvii. 12.

The skin of the bear is everywhere considered a valuable fur. The animal is therefore eagerly pursued, and various modes of capturing it are adopted by the inhabitants of different countries: and as the pursuit is not unaccompanied with personal danger, it possesses all the attractions of the chase. Its flesh supplies its pursuers with food, and every part of it is applied to some useful or ornamental purpose. Tooke, in his "View of the Russian Empire," thus describes its value to the rude inhabitants of Northern Asia: "It would be difficult to name a species of animal, excepting the sheep, so variously serviceable to man as the bear is after his death to the Kamtschadales. Of the skin of this animal they make bed coverlets, caps, and gloves; and also collars for their sledges

dogs. Those who go upon the ice for the capture of marine animals make their shoe-soles of them, which have this advantage, that the wearer is in no danger of slipping with them. The fat of the bear is held in great estimation, as a very savoury and wholesome nourishment; and when melted, and thus rendered fluid, it supplies the place of oil. The flesh is reckoned such a dainty that they seldom eat it alone, but usually invite a number of their friends to partake the repast. The intestines when properly cleaned and scraped, are worn by the fair sex as masks to preserve their faces from the effects of the sunbeams, which here, on being reflected from the snow, are generally found to blacken the skin; by which means the ladies of Kamtschatka preserve a fine complexion. The Russians of Kamtschatka make window-panes of the intestines of the bear, which are as transparent and clear as those made of Muscovy glass. Of the shoulder-blades they make sickles for cutting grass. A light black bear-skin is one of the most comfortable and costly articles of winter wardrobe of a man of fashion at Petersburg or Moscow: and even the small white hand of a belle is slipped into

a huge bear-muff, which half covers her elegant shape."

In some parts of Russia a very simple and ingenious contrivance is adopted for destroying this animal. It is remarkably fond of honey, and fearlessly climbs the highest trees in its search of it; an occupation for which the powerful nature of its grasp peculiarly fits it. Having discovered the situation of the bees' nest, the Russians suspend, by means of a rope, a heavy log of wood, in such a manner as that before the bear gets at the honey he must overcome this difficulty. When he finds this interrupts his progress, he attempts to overcome the obstruction by pushing it aside. In its return it strikes him with considerable force. In his blind rage he again pushes it more forcibly than before; it returns with increased violence, and the unequal contest is generally continued till he is either killed or knocked down from the tree.

When wounded, the bear becomes quite furious, and often inflicts upon its pursuers the severest injuries. Mr. Lloyd, in his "Northern Field Sports," supplies the following account of a scene

of this description at a *skall*, or hunting match in Scandinavia. The *skall* is conducted by a great number of people collecting and forming a large circle, including a considerable space of country, and moving towards a central point previously agreed on. They thus drive before them great numbers of wild animals, which being unable to escape at any point are easily destroyed. "The *skall*," says Mr. Lloyd, "to which this anecdote relates, and at which the person who gave me the information himself was present, took place about the year 1790. It was conducted in the usual manner, every person having his proper position assigned to him. One man however, an old soldier, who was attached to the hallet or stationary division of the *skull*, thought proper to place himself in advance of the rest, in a narrow defile, through which, from his knowledge of the country, he thought it probable the bear would pass. He was right in his conjecture, for the animal soon afterwards made his appearance, and faced directly towards him. On this he levelled, and attempted to discharge his piece; but owing to the morning being wet, the priming had got damp, and the gun

missed fire. The bear was now close upon him, though it is probable that if he had stepped to the one side he might have escaped ; but instead of adopting this prudent course, he attempted to drive the muzzle of his gun, to which however no bayonet was attached, down the throat of the enraged brute. This attack the bear parried with the skill of a fencing master, when after wresting the gun out of the hands of the man, it quickly laid him prostrate. All might have ended well ; for the bear, after smelling at his antagonist, who was lying motionless and holding his breath as if he had been dead, left him almost unhurt. The animal then went to the gun, which was only two or three feet distant, and began to overhaul it with his paws. The poor soldier however, who had brought his musket to the skull contrary to the orders of his officers, and knowing that if it was injured he should be severely punished, on seeing the apparent jeopardy in which it was placed, quietly stretched out his hand and laid hold of one end of it, the bear having it fast by the other. On observing this movement, and that the man in consequence was alive, the bear again attacked him ;

when, seizing him with his teeth by the back of the head, as he was lying with his face on the ground, he tore off the whole of his scalp, from the nape of the neck upwards: so that it merely hung to the forehead by a strip of skin. The poor fellow, who knew that his life depended upon his remaining motionless, kept as quiet as he was able, and the bear, without doing him much farther injury, laid himself along his body. Whilst this was going forward, many of the people, suspecting what had happened, hastened towards the spot, and advanced within twelve or fifteen paces of the scene of action. Here they found the bear still lying upon the body of the unfortunate man. Sometimes the animal was occupied in licking the blood from the bare skull, and at others in eyeing the people. All however were afraid to fire, thinking either that they might hit the man, or that even if they killed the bear, he might in his last agonies still farther mutilate the poor sufferer. In this position the soldier and the bear remained a considerable time, until at last the latter quitted his victim and began slowly to retreat, when a tremendous fire being opened upon him he in-

stantly fell dead. On hearing the shots, the poor soldier jumped up, his scalp hanging over his face so as completely to blind him; when, throwing it back with his hands, he ran towards his comrades like a madman, frantically exclaiming, 'The bear! the bear!' The mischief however was done, and was irreparable. The only assistance he could receive was rendered to him by a surgeon who was present, and who severed the little skin which connected the scalp with the forehead, and then dressed the wound in the best manner he was able. In one sense the catastrophe was fortunate for the poor soldier,—it obtained him his immediate discharge from the army."

In the narrative of their travels to the source of the Missouri, Lewis and Clark relate the following anecdote of an attack upon a bear: "One evening the men in the hindmost of the canoes discovered a large brown bear lying on the open ground about three hundred paces from the river. Six of them, all good hunters, set out to attack him; and, concealing themselves by a small eminence, came unperceived within forty paces of him. Four of them now fired, and each lodged a ball in his body, two

of them directly through the lungs. The enraged animal sprang up, and ran open-mouthed at them. As he came near, the two hunters who had reserved their fire gave him two wounds, one of which, breaking his shoulder, retarded his motion for a moment; but before they could re-load he was so near that they were obliged to run to the river, and when they reached it he had almost overtaken them. Two jumped into the canoe; the other four separated, and, concealing themselves in the willows, fired as fast as each could load. They struck him several times, which only exasperated him, and he at last pursued two of them so closely that they leaped down a perpendicular bank of twenty feet into the river. The bear sprang after them, and was within a few feet of the hind-most, when one of the hunters from the shore shot him in the head and killed him. They dragged him to the banks of the river, and found that eight balls had passed through his body." On another occasion, Captain Lewis having discovered a large herd of buffaloes, fired at one, and while watching it, in the expectation of seeing it drop, happening to turn round, saw a

large brown bear stealing upon him, and already within twenty paces. In his anxious watch of the wounded buffalo he had neglected to re-load his rifle ; there was therefore no safety but in flight. He began a quick walk towards the nearest tree, but as soon as he turned, the bear ran at him full speed. As there was neither tree nor bush within three hundred yards, and from the speed with which the bear advanced, there was no chance of his reaching it before he was overtaken, it occurred to him that if he ran into the water, so far as to oblige the bear to attack him swimming, there was still some chance of his life. He immediately plunged into the river about waist deep, and, facing round, presented the point of his espartoon. The bear followed him to the water's edge ; but when it saw him assume this threatening attitude, it turned round and retreated with as much precipitation as it had advanced. It ran till it reached the woods, looking back occasionally as if in expectation of a pursuit.

The maternal affection of the bear has been already alluded to. The following is one among the many instances which have been recorded of

the Polar bear: "Early in the morning the man at the mast-head gave notice that three bears were making their way very fast over the frozen ocean, and were directing their course towards the ship. They had no doubt been invited by the scent of some blubber of a sea-horse which the crew had killed a few days before, and which was burning on the ice at the time of their approach. They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire and drew out from the flames part of the flesh of the sea-horse, which remained unconsumed, and ate it voraciously. The crew from the ship threw great pieces of the flesh, which they had still left, upon the ice, which the old bear carried away singly, laid every piece before her cubs, and, dividing them, gave each a share, reserving but a small portion for herself. As she was carrying away the last piece the crew levelled their muskets at the cubs and shot them both dead, and in her retreat they wounded the dam, but not mortally.

"It would have drawn tears of pity from any but unfeeling minds, to have marked the affection-

ate concern manifested by this poor beast in the last moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away as she had done the others, tore it in pieces, and laid it before them; and when she saw that they refused to eat, she laid her paws first upon one and then upon the other, and endeavoured to raise them up. All this while it was piteous to hear her moan. When she found she could not stir them, she went off, and when at some distance, looked back and moaned; and that not availing to entice them away, she returned, and, smelling around them, began to lick their wounds. She went off a second time as before, and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible sadness, went round, first one and then the other, wing them and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled her resentment at the murderers, which they returned with a volley

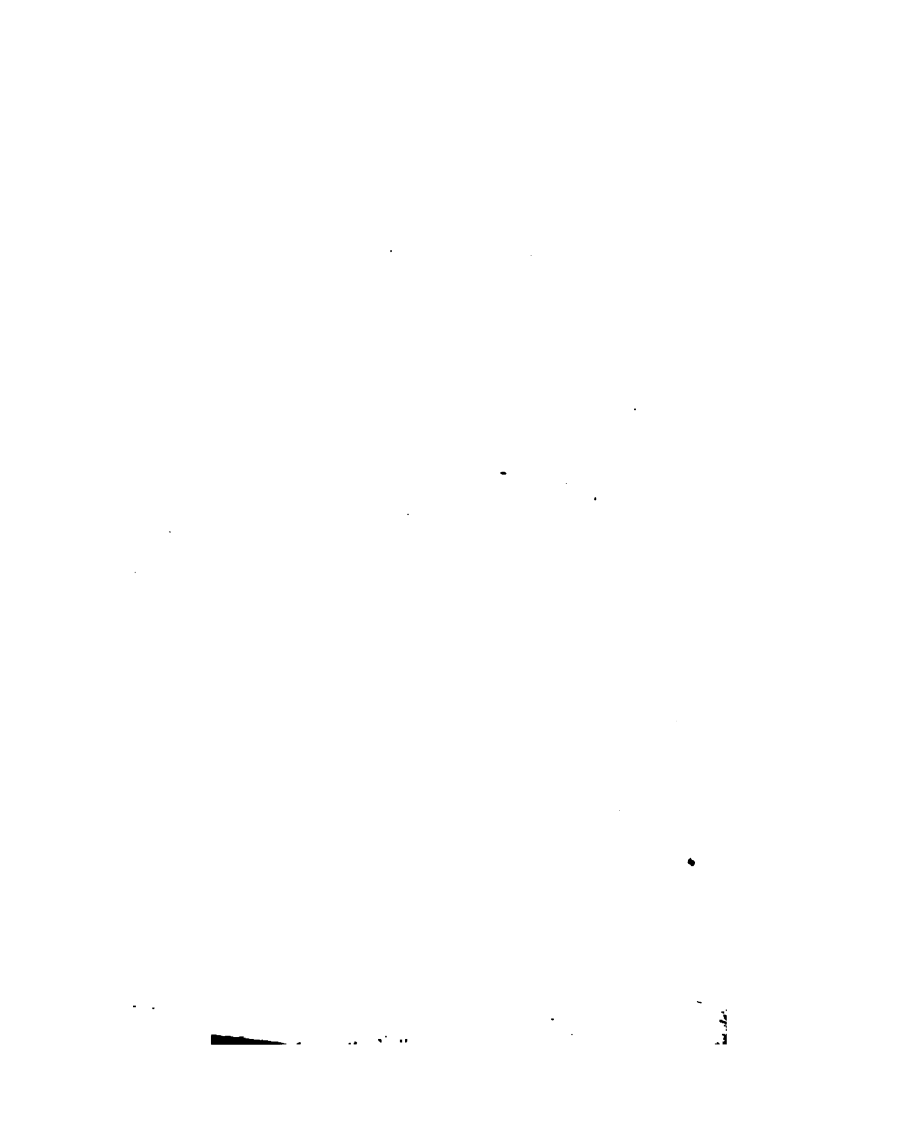
of musket balls. She fell between her cubs, and died licking their wounds."

In the Scriptures we find the lion and the bear mentioned together as animals of the fiercest and most formidable description. In giving an account of his early exploits to Saul, they are thus mentioned by David: "Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock: and I went out after him and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by the beard, and smote him and slew him" (1 Sam. xvii. 34). And in drawing the character of a wicked magistrate, Solomon combines the fierceness of both: "As a roaring lion, and a raging bear, so is a wicked ruler over the poor people."

The ferocity of the female robbed of her young, is in Scripture the subject of several striking allusions. Thus, when Hushai represents to Absalom the danger of attacking David and his followers with so small a force as ten thousand men, when their courage was enflamed and their spirits were embittered by the variety and severity of their *sufferings*, "Hushai said unto Absalom, The coun-

sel that Ahitophel hath given is not good at this time; for (said Hushai) thou knowest thy father and his men, that they be mighty men, and that they be chafed in their minds as a bear robbed of her whelps in the field" (2 Sam. xvii. 7, 8). And again in the Proverbs of Solomon, it is said, "Let a bear robbed of her whelps meet a man rather than a fool in his folly." "Dreadful as it is to meet a bear in such circumstances, it is yet more dangerous to meet 'a fool in his folly,' a furious and revengeful man under the influence of his impetuous passions; naturally stubborn and cruel as the bear, and equally devoted to his lusts as she is to her young, he pursues them with equal fury and eagerness. It is possible to escape the vengeance of a bereaved bear by surrendering part of the litter, and thus diverting her pursuit; but no consideration of interest or duty, no partial gratifications can arrest his furious career, or divert his attention. Reason, degraded and enslaved, lends all her remaining wisdom and energy to passion, and renders the fool more cruel and mischievous than the bear in proportion as she is superior to instinct."

Nowhere is there to be found recorded a more terrible illustration of the ferocity of the she-bear than the instance of the attack of two of these animals upon the mockers of the prophet Elisha. The prophet, we are told, after the ascension of his master into heaven, and having received a double portion of his spirit, was returning from Jericho towards Bethel. "And as he was going up by the way, there came forth little children out of the city and mocked him, and said unto him, Go up, thou bald head ! Go up, thou bald head ! And he turned back and cursed them in the name of the Lord ; and there came forth two she-bears out of the wood, and tare forty and two children of them." In the East, baldness was reckoned a very great deformity, and to be reproached with it, one of the greatest insults an oriental can receive. Cæsar, who was bald, we are informed by Suetonius, could not hear it mentioned in jest ; and Homer mentions it as a mark of disgrace, that Thersites had only a few straggling hairs upon his pyramidal head. We can thus understand the insulting nature of their taunts. " Bethel, besides, had long been a principal seat of idolatry and its





THE JACKAL.

attendant vices ; and to all their aggravated crimes, its inhabitants added rude and impious mockery of a person whom they knew to be a prophet of the Lord, reviling with blasphemous tongues the Lord God of Elijah, and his now glorified servant."

THE JACKAL ("FOX").

It is matter of extreme difficulty to determine whether the word which our translators render "Fox," means in reality that animal, or whether, as has been urged by many of the most skilful interpreters, it ought not to be translated "Jackal." The Hebrew name means literally an animal which burrows or makes holes in the earth ; a description which applies equally well to both. That the jackal is most probably the animal in question, may be inferred from the fact, that in two of the passages in which the word occurs, *it* alone answers the description. Thus, in Psalm lxiii. 10, David says, "They that seek after my soul to destroy it . . . shall fall by the sword, they shall be a portion for foxes." It has not, so far as we are aware, been observed that foxes prey upon dead

carcasses ; while it is well known, that in those countries in which jackals prevail, the graves have to be dug very deep, and to be covered over with large thorns, to prevent the bodies being dug up and devoured by these animals. Again, in the passage in the Book of Judges, in which the celebrated exploit of Samson, in destroying the crops and vineyards of the Philistines is recorded, it seems evident that the jackal, and not the fox, was the animal employed ; for, besides the difficulty of capturing so many foxes, which are solitary animals, and which if not rare, are at least not plentiful in these countries, the jackal is gregarious, wandering about in packs, and being very numerous, the capture of so large a number as was required, would be a matter of comparative ease.

The jackal is found in almost every part of Africa, in Syria, Persia, and the whole of Southern Asia. It is about the size of the common fox ; the under part of its body is of a dingy yellow, which inclines to tawny on the sides and back. They associate together in large packs ; sometimes so many as two or three hundred are found hunting

ther. They are very voracious and indiscriminate in their feeding, pursuing and running on the larger animals, and devouring with indiscrimination the most putrid substances; when natural food cannot be obtained in sufficient quantity, they do not scruple to eat fruit, &c., and frequently do great damage to the vineyards. The jackals are, properly speaking, nocturnal animals, prowling about as soon as night sets in, in search of food; and when in pursuit of their prey, utter a dismal and long-continued howl, which one traveller compares to the wailings of many children of different ages. Dr. Leyden, one of the most distinguished men who have fallen victims to the insupportable climate of India, thus alludes to these nocturnal cries in his "Address to an Indian Gold mine:"—

Slave of the dark and dirty mine!

What vanity has brought thee here?

How can I love to see thee shine

So bright whom I have bought so dear!—

The tent-ropes flapping lone I hear

For twilight converse, arm in arm;

The jackal's shriek bursts on mine ear,

When mirth and music want to charm.

"Jackals," says an anonymous writer well acquainted with the manners, natural history, and productions of the East, "like the foxes, live in holes which they form in the ground; they are particularly fond of establishing themselves in ruined towns, not only because they there find numerous secure retreats, ready made or completed with ease, but because the same facilities attract to such places other animals on which they prey. From this circumstance the prophets, in describing the future desolation of a city, say it shall become the habitation of jackals; a prediction verified by the actual condition of the towns to which their prophecies apply."

That the jackal was the animal used by Samson in the exploit already referred to, may, as has been already remarked, be inferred from the number so employed, and the comparative ease with which these could have been obtained. It ought, however, to be borne in mind, that the sacred text does not oblige us to suppose that the three hundred were all taken at once, or even by Samson himself. Samson was the chief magistrate of Israel, and could thus command whatever assistance was

necessary ; and we frequently find in the Bible a person described as doing what he only desired to be done. " When, for example," as has been well argued, " it is said that Solomon built the temple at Jerusalem, no man supposes that he executed the work with his own hands ; he only caused the work to be done : and in the same manner, Samson may be said to have done what he only commanded, or, perhaps, assisted in doing.

2.

CHAPTER IV.

BEASTS OF PREY CONTINUED.



THE HYÆNA—THE WILD-CAT—THE CROCODILE (“LEVIATHAN”)—THE WILD BOAR—THE WOLF.

THE HYÆNA.



THOUGH not mentioned by name in our English translation of the Bible, there seems little doubt, that term which has been rendered “speckled bird” (Jer. xii. 9), means properly the hyæna. The LXX. render it “The cave of the hyæna,” and this interpretation has been followed by Bochart and others.

This fierce animal is a native of Africa and the south of Asia; when full grown it attains the size of a large dog or wolf; its hair, which is of a rough wiry texture, imparts to it a shaggy and rugged appearance; a ridge of coarse bristly fur



THE HYÆNA



runs along the ridge of the back, and in some measure contributes to give it the ferocious appearance which characterises the animal. Its tail is short and bushy. In the colour there are many varieties of shade, but the general hue is clear fawn; it is, however, invariably striped with darker shades.

The hyæna is a solitary animal, and chooses its place of retreat in hidden dens and caverns. It generally remains concealed during the day, but in the night-time it comes forth in quest of prey. Its howl, which is one of the most dismal of sounds, is described as peculiarly affecting, from its very close resemblance to that of a human being in distress. So bold is it in its habits, that it will not hesitate to enter the habitations of man, and to carry off the domestic animals from before his face. When pressed by hunger it seeks access to cemeteries, digs up the dead bodies and greedily devours them. It follows in great numbers the steps of contending armies, and riots on the rich luxuriance of the battle-field.

Bruce thus describes this formidable animal from personal observation: "I do not think there is any one who has hitherto written of this animal

who ever saw the thousandth part of them that I have. They were a plague in Abyssinia in every situation, both in the city and in the field, and I think surpassed the sheep in number. Gondar was full of them from the time it turned dark to the dawn of day, seeking the different pieces of slaughtered carcasses which this cruel and unclean people expose in the streets without burial; and who firmly believe that these animals are Falasha from the neighbouring mountains, transformed by magic, and come down to eat human flesh in the dark in safety. Many a time in the night, when the king had kept me late in the palace, and it was not my duty to sleep there, in going across the square from the king's house, not many hundred yards distant, I have been apprehensive that they would bite me in the leg. They grunted in great numbers around me, though I was surrounded with several armed men who seldom passed a night without wounding or slaughtering some of them. One night, in Maitsha, being very intent in observation, I heard something pass behind me towards the bed, but on looking around could perceive *nothing*. Having finished what I was then about,

I went out of my tent, resolving directly to return, which I immediately did, when I perceived large blue eyes glaring at me in the dark. I called upon my servant with a light ; and there was then the hyæna standing nigh the head of the bed, with two or three large bunches of candles in his mouth. To have fired at him I was in danger of breaking my quadrant, or other furniture ; and he seemed, by keeping the candles in his mouth, to wish for no other prey at the time. As his mouth was full, and he had no claws to tear with, I was not afraid of him, but with a pike struck him as near the heart as I could judge. It was not till then that he showed any sign of fierceness ; but upon feeling his wound he let drop the candles, and endeavoured to run up the shaft of the spear to arrive at me ; so that in self-defence I was obliged to draw out a pistol from my girdle and shoot him : and nearly at the same time, my servant cleft his skull with a battle-axe. In a word, the hyæna was the plague of our lives, the terror of our night walks, the destruction of our mules and asses, which above all others are his favourite food. He stands ill upon his hind-legs, nor can his measure then be

marked with precision. It is observable in all hyænas, that when they are first dislodged from cover, or obliged to run, they limp so remarkably, that it would appear the hind-leg was broken, and this has often deceived me ; but after they have continued to run for some time this affection goes entirely away, and they move very swiftly. To what this is owing it is impossible for me to say ; I expected to have found something likely to be the origin of it in the dissection of this animal given by M. de Buffon ; but no such thing appears, and I fear it is vain to look for it elsewhere. Hyænas are not gregarious, though they troop together upon the smell of food. We have no reason to attribute extraordinary wisdom to him ; he is, on the contrary, brutish, indolent, slovenly, and impudent, and seems to possess much the manners of the wolf. His courage appears to proceed from an insatiable appetite, and has nothing of the brave or generous in it, and he dies oftener flying than fighting.

“ In Barbary I have seen the Moors in the day-time take this animal by the ears and pull him towards them, without his attempting any other resistance

than that of his drawing back; and the hunters, when his cave is large enough to give them admittance, take a torch in their hands and go straight to him; when pretending to fascinate him by a senseless jargon of words which they repeat, they throw a blanket over him and haul him out. He seems to be stupid or senseless in the day, or at the appearance of strong light, unless when pursued by the hunters. I have locked up a goat, a kid, and a lamb with him all day, when he was fasting, and found them in the evening alive and unhurt. Repeating the experiment at night, he ate up a young ass, a goat, and a fox, all before morning, or so as to leave nothing but some small fragments of the ass's bones. In Barbary, then, he has no courage by day; he flies from man, and hides himself from him; but in Abyssinia, or Atbara, accustomed to man's flesh, he walks boldly in the day-time like a horse or mule, attacks man wherever he finds him, whether armed or unarmed, always attaching himself to the mule or ass in preference to the rider. I may safely say I speak within bounds, that I have fought him fifty times hand to hand with a lance or spear,

when I have fallen unexpectedly upon him among the tents, or in defence of my servants or beasts. Abroad and at a distance the gun prevented his nearer approach; but in the night, evening, or morning, we were constantly in close engagement with him.

“ I have oftentimes hinted, in the course of my travels, at the liking he has for mules and asses; but there is another passion for which he is still more remarkable, that is, his liking for dogs’ flesh, or, as it is commonly expressed, his aversion to dogs. No dog, however fierce, will touch him in the field; my greyhounds, accustomed to fasten on the wild-boar, would not venture to engage with him; on the contrary, there was not a journey I made he did not kill several of my greyhounds; and once or twice robbed me of my whole stock; he would seek and seize them in the servants’ tents, where they were tied, and endeavour to carry them away before the very people that were guarding them.”

The spotted hyæna, so called from its skin being covered with spots instead of the stripes of the *common* species, is found in great numbers at the

ape of Good Hope. It is of a smaller size, and by no means so fierce, unless very much pressed by hunger; it is also more easily domesticated. In this state it is considered a better hunter, and as faithful and diligent as the dog. Bishop Heber mentions one which he saw in the possession of a gentleman in India, which followed him about like a dog, and fawned on those with whom he was acquainted. Mr. Pringle describes the smell of the spotted hyæna as so rank and offensive, that no other beast of prey will come near it. It is probably only when the supply of carrion fails that they have recourse to attack a living animal.

The passage already referred to, in which the hyæna is supposed to be alluded to, has been thus translated :—

I have abandoned my dwelling ;
 I have relinquished my heritage ;
 The place I delighted in I have surrendered to enemies.
 Mine heritage became to me as a lion's lair ;
 Its inhabitant gave out its growl against me,
 Insomuch that I have therefore hated it.
 Like the OITH TJEBUO is my heritage to me :
 The OITH turns himself every way round upon it—
 Go then, assemble ye, wild beasts of the field !
Proceed ye to devour it !

“The idea,” says the author of “Scripture Illustrated,” “seems to be that of a person who, having met with ingratitude, leaves the ungrateful to all calamities; his field having got one wild beast in it, he relinquishes it to all wild beasts. The question is, what is this wild beast? Let us investigate the import of the words. The word *ORR* signifies ‘the rusher,’ whether bird, beast, or man. The word *TJEBUO* signifies ‘stupid or streaked.’ ‘The stupid rusher,’ then, is the literal meaning of the words used. The hyæna is most probably intended. ‘It is well known at Aleppo,’ says Russell, ‘lives in hills at no great distance from the town, and is held in great terror.’ It is of the size of a large dog; is remarkably striped or streaked; has much similitude to the wolf in nature and form, but has only four toes to each foot, in which it is very nearly singular; it is extremely wild, sullen, and ferocious; will sometimes attack men; *rushes* with great fury on flocks and cattle; ransacks graves, devours dead bodies, &c.” Bishop Blayney, however, advocates the original translation of “the ravenous bird,” but admits the impossibility of determining with *certainly* the species referred to.

One other passage in Scripture is supposed to point to the hyæna. It has been contended that the words rendered in our English version, "the valley of Zeboim" (1 Sam. xiii. 18), should be translated "the valley of hyænas." Ancient interpreters of the sacred writings so understood it. But the evidence which Bochart has heaped together on the subject, and the chain of reasoning with which he supports this hypothesis, is too voluminous and abstruse for our pages.

WILD-CAT.

THE difficulty in identifying many of the animals mentioned in Scripture has been already referred to. The translators of the English version have evaded this in some measure in the present instance, by rendering the Hebrew word which the learned Bochart translates "wild-cats," by the indefinite expression "wild beasts of the desert" (Isaiah, xiii. 21, xxxiv. 14; Jer. l. 39; Ps. lxxiv. 14). In the passage last quoted, they have, however, added still further to the confusion, by

rendering the same word "people inhabiting the wilderness." In addition to the authority already quoted, we may add that of Bishop Lowth, who translates the word "mountain-cats;" and Dr. Blayney, in the passage in Jeremiah agrees with Bochart in rendering it "wild-cats." That the passage is not free from difficulty may, however, be inferred from some commentators insisting that the bat is the animal referred to, while others have rendered it "serpents."

The wild-cat is found in the deserts of Asia and Africa, and is by no means of unfrequent occurrence in our own country. It is chiefly distinguished from the domestic variety by its superior size and strength, and the greater fierceness of its disposition. Its fur is also longer and more shaggy. In England it delights in the mountainous districts of the north, and chooses for the place of its habitation the hollow of a tree. It produces four young ones at a litter.

During the day the wild-cat remains in a state of comparative inaction, reposing on the lower spray of forest trees; but about night-fall it becomes very active, and sometimes commits great

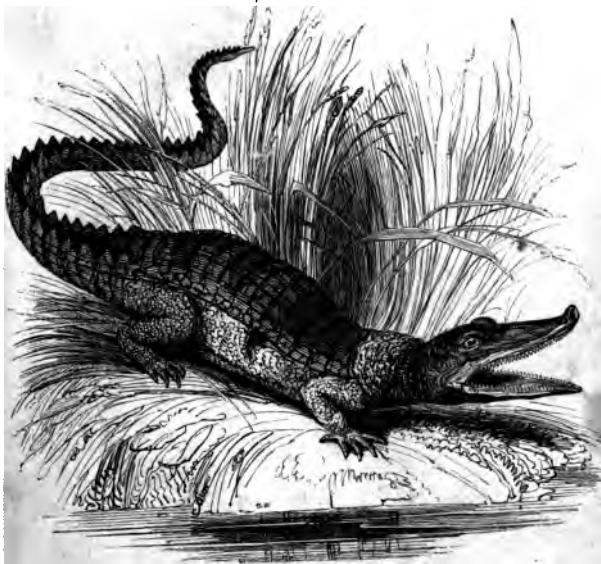
havoc in the poultry-yard. Its chief food consists of hares, partridges, and other game; and it is sometimes said to attack lambs. Though in this country it occasionally reaches a formidable size—some instances having occurred in which it has measured five feet from the nose to the point of the tail—it never voluntarily attacks man; but when pursued and wounded it is apt to spring upon its assailant, and bite and scratch very fiercely. It is now the most powerful beast of prey with which our country is infested.

The ancient Egyptians held the cat in high estimation. We are informed by Herodotus, that when a cat died, the owner of the house shaved his eyebrows, and mourned as for a child. They embalmed the bodies of their cats, and afterwards carried them to a particular city for interment. To kill a cat was considered a capital offence, and punished by fine, at the will of the priests. These enactments were useful in a political point of view. It was necessary to put under the immediate guardianship of the laws, a species of animals whose protection was indispensable against the prodigious multitudes of rats and mice by which

Egypt was infested ; and the most effectual means of securing them from injury, was to render them objects of religious veneration. In modern times these animals are no longer held sacred in Egypt, but they are still treated with great care and kindness.

THE CROCODILE ("LEVIATHAN").

COMMENTATORS are now very generally agreed that this is the animal mentioned by Job under the name of "leviathan." The older writers supposed that the whale was the animal referred to ; but the learning and industry of Bochart has accumulated such a mass of evidence in favour of the crocodile, as almost to defy opposition. Dr. Mason Good thus sums up the argument : " It is a sufficient objection to the whale tribes that they do not inhabit the Mediterranean, much less the rivers that empty themselves into it ; some of the species have occasionally been found in this quarter, but the great whale perhaps never. This family of marine monsters, moreover, have neither proper



THE CROCODILE.



out nor nostrils, nor proper teeth. Instead of a
out, they have a mere spiracle or blowing hole,
with a double opening at the top of the head,
which has not hitherto been proved to be an organ
of smell; and for teeth, a hard expanse of horny
minæ, which we call whalebone, in the upper
jaw, but nothing of the sort in the lower. The
eyes of the common whale, also, instead of answer-
ing the description of those of leviathan, are most
disproportionally small, and do not exceed in size
those of an ox. Nor can the whale be regarded as
of fierce habits or unconquerable courage; for,
instead of attacking the larger sea animals for
plunder, it feeds chiefly on crabs and medusas, and
is often itself attacked and destroyed by the ork,
or grampus, though less than half its size.

“The crocodile, on the contrary, is a natural
inhabitant of the Nile, and other Asiatic and Afri-
can rivers; of enormous voracity and strength, as
well as fleetness in swimming; attacks mankind
and the largest animals with the most daring impe-
tuosity; when taken, by means of a powerful net,
will often overturn the boats that surround it; has
proportionally the largest mouth of all monsters



whatever ; moves both his jaws equally, the upper of which has not less than forty, and the lower than thirty-eight large teeth ; and is furnished with a coat of mail so scaly and callous as to resist the force of a musket-ball in every part, except under the belly. Herodotus expressly asserts that one of the modes by which this unconquerable monster was occasionally taken in his time, was by means of a hook, which was baited with a hog's chine and thrown into the midst of the river ; and the crocodile, having swallowed it, was drawn on shore and despatched." To this minute account of the habits of the crocodile, it is only necessary to add, that it is a mistake to suppose that both its jaws are moveable. It is now ascertained that the under one only is so.

This animal attains the enormous length of thirty feet. Though not entirely an aquatic animal, the greater part of its existence is spent in the water. Its chief places of resort are among the thick reeds on the muddy banks of slow and tranquil streams ; and, except when in pursuit of prey, it passes its existence in a languid state. When engaged in *this* occupation, it swims gently and silently on a

level with the water, till it sees some animal come down to the river-side to quench its thirst. Having stolen sufficiently close, it strikes the animal a sudden blow with its very powerful tail, and generally succeeds in either disabling it, or driving it into the water. It then seizes it with its tremendous jaws, and if it is an animal of small size, soon destroys it. When it happens to fall in with one of the larger animals, such as the horse or the ox, it seizes them by the nose with a sudden snap, drags them under water, and thus drowns them. Such is the strength of its powerful jaws, that it crushes the tortoise in pieces with the utmost ease; and so tenacious is its grasp, that it is impossible to cause it to loose its hold of any thing on which it has seized.

Having secured and destroyed its victim, the crocodile conveys it to a place of concealment under water, where it is suffered to remain till putrefaction commences, when the horrid animal returns, and enjoys its dainty meal. It is said to be particularly fond of the flesh of dogs; and that the bodies of men, particularly negroes, form its favourite repast. It seems probable, however, that

it has no *particular* affection for human flesh that it seizes on man indiscriminately with animals. Perhaps the statement regarding fondness for dogs may have arisen from the circumstance of the negroes, in their crocodile habit using the howling of the dog to attract their notice, it being most easily incited by blows to produce the amount of noise required. A writer who speaks from personal observation, takes a somewhat different view of this matter. "The well-known habit of the alligator," says he, "never to eat food until in a state of putridity, negative supposition that it has any choice in the flesh of its victim. The fish it probably devours immediately after catching them; but all other things as soon as they are slain, are torn, and mangled by limb, and left to putrify in the mud of the river or the sedge about its lurking place. It can have no particular preference, therefore, for the dog for food. I am disposed to ascribe this susceptibility to be roused at the canine yelp, to the similarity of that sound to its own peculiar cry under circumstances of excitement; to the fact, that it is an impassioned voice of their young; to mat-

solicitude of the female for its progeny, when it hears that voice ; and to the ravenous appetite of the male on the same occasion ; for, like many of the rapacious animals, the male of this tribe preys upon its own offspring."

Though the teeth of the crocodile present a most formidable appearance, they are used only for retaining their prey, which they shake in pieces, and swallow without mastication.

The crocodile is an oviparous animal. The eggs are about the size of those of a goose, and vary in number from eighty to a hundred. The female digs a hole in the sand, and deposits her eggs in successive layers in a circular form, earthing them up as she proceeds, and afterwards covering the whole carefully up. She then abandons them to be hatched by the heat of the sun. Instinct, however, teaches her frequently to revisit the spot when the time of hatching approaches. She is at this time apparently in an extreme state of agitation, uttering a peculiar cry, or rather growl. When the yelping of her offspring gives token of their exclusion from the shell, she flies to the hillock, and such is her unwieldy haste to behold the

objects of her anxiety, that she generally crushes several to death. She then leads her progeny to the water, and for three months her utmost vigilance is required to guard them against the male, which seeks their destruction with the most unrelenting hostility. Great numbers of them also fall a prey to a species of tortoise which inhabits the Nile; and the ichneumon destroys the eggs in vast quantities. The race of this fierce animal is thus kept within bounds.

The crocodile was one of the animals held sacred by the ancient Egyptians. The inhabitants of Thebes, and others living on the borders of Lake Moëris, we are assured by Herodotus, used to breed up a single crocodile, adorn him with rings and bracelets, feed him with sacred food appointed for him, and treat him with the most honourable distinction. Strabo also mentions one which he saw at Arsinoë, that allowed the priests to open its mouth and to cram it with good things, and, when satisfied, would jump into an adjoining piece of water, and swim about, apparently in great glee.

Mr. Macgregor Laird, in his "Narrative of an

Expedition into the Interior of Africa," gives the following account of the manner in which one of the varieties of this huge animal is sometimes attacked and overcome :—" One day while we lay at anchor off the town (Attah, on the Quorra), I witnessed one of the most ingenious modes of killing an alligator that can be imagined. One of these huge creatures was discovered basking on a bank in the river, a short distance ahead of our vessels. He was observed by two natives in a canoe, who immediately paddled to the opposite side of the bank, and having landed, crept cautiously towards him. As soon as they were near the animal, one of the natives stood up from his crouching posture, holding a spear about six feet long, which, with one blow, he struck through the animal's tail into the sand. A most strenuous contest immediately ensued, the man with the spear holding as firmly in the sand as his strength allowed him, and clinging to it, as it became necessary to shift his position, with the agility of a monkey; while his companion occasionally ran in, as opportunity offered, and with much dexterity gave the animal a thrust with his long knife,

retreating at the same moment from within the reach of his capacious jaws, as it whirled round upon the extraordinary pivot which his companion had so successfully placed in its tail. The battle lasted about half an hour, terminating in the slaughter of the alligator and the triumph of his conquerors, who were not long in cutting him into pieces, and loading their canoe with his flesh, which they immediately carried to shore, and retailed to their countrymen. It is evident that the success of this plan depended on the nerve and dexterity of the man who pinned the animal's tail to the ground; and his contortions and struggles to keep his position were highly ridiculous and entertaining."

In the course of his travels in Africa, Mungo Park saw many of these animals. In Old Calabar river they are very numerous. "In that river," says Park, "I once observed a crocodile swimming, with a large cat-fish in its mouth, to the opposite shore. It held the fish by the head, whilst the body was thrown into a perpendicular position. I watched it with the spy-glass until it had dragged the fish upon the mud-bank and com-

menced its meal. A party, armed with muskets, was then despatched from the ship to kill it, but on the approach of the boat it retreated to the water with the fish in its mouth. From this I am inclined to think that the crocodile cannot devour its prey in the water." In crossing another river one of Park's attendants nearly fell a victim to the ferocity of one of these animals. He was driving six asses across the Ba-Woolima, when, just as he had reached the middle, a crocodile rose close to him, seized him by the left thigh, and pulled him under water. With wonderful presence of mind Isaaco thrust his finger into the animal's eye. The pain forced it to quit its hold; but, quickly recovering, it returned to the charge, and seizing him by the other thigh, again dragged him below the water. Isaaco a second time thrust his finger into the animal's eye with such force, that it quitted him, rose to the surface, floundered about as if stupid, and then swam down the stream. Isaaco in the meantime reached the bank of the river, bleeding very much; the wound in his left thigh being four inches long, that on the right somewhat less, but very deep, besides several teeth-marks on

his back. In six days, however, he so far recovered as to be able to resume his journey.

After what has been already said as to the identity of leviathan with the crocodile, it is unnecessary to enter into a lengthened analysis of Job's very striking and impressive description of its powers. It may be sufficient just to point out one or two passages, which bear so directly on the point, as to leave little room for controversy. After enumerating several of the peculiarities of this formidable creature, the sacred writer asks, "Shall the companions make a banquet of him? Shall they part him among the merchants? Canst thou fill his skin with barbed irons, or his head with fish-spears?" To all these various inquiries, supposing the whale is the animal referred to, an answer might be given in the affirmative. His skin is soft and yielding, and is daily "filled" with the barbed harpoon of the adventurous whaler; the flesh is said to be palatable to Europeans, and forms a considerable part of the provisions of the inhabitants of Greenland; and other parts of his huge carcass are daily "parted among the merchants." The skin of the crocodile, on the con-

trary, is covered with scales, so strong and firmly compacted as to resist even a musket-ball ; so that "the sword of him that layeth at him cannot hold ; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee : sling-stones are with him turned into stubble ; he laugheth at the shaking of a spear."—"In this glowing description," says Bochart, "it is plainly the design of the Almighty to show that the skin of the crocodile is impenetrable to these offensive weapons, and also that, regardless of danger, he scorns the wounds they inflict, and with fearless impetuosity seizes on his prey. . . . On his armour of proof the edge of the sword is blunted and its point is broken ; the spear falls harmless to the ground, and the dart rebounds from his impenetrable covering. But the habergeon, the coat of mail which the combatant puts on for his own defence, shall not save him from the devouring jaws of the monster ; for he esteemeth iron as straw, and brass as rotten wood, which yield to the slightest touch, and crumble into dust before the smallest force. A shower of arrows makes no impression upon

him, and the blow of a stone slung by the most powerful hand is no more to him than the stroke of a feather or bit of stubble. Nor do the more dangerous weapons which the warrior hurls from his military engines depress his courage or interrupt his assault, for he laughs at the shaking of a spear, he regards it not when in token of defiance it is brandished before him."

In other parts of Scripture we find the "great dragon," or leviathan, frequently used as the symbol to represent the king of Egypt. Thus in Isaiah (xxvii. 1) he is called "the piercing serpent." The prophet Ezekiel expressly calls Pharaoh "the great dragon that lieth in the midst of his rivers" (xxix. 3). And in allusion to the destruction of the Egyptian host in the Red Sea, the Psalmist says, "Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters: thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness" (Psalm lxxiv. 13, 14). "But why," it has been asked, "should Pharaoh and his people be compared so frequently, and with so much emphasis, to the great

dragon or leviathan, but because some remarkable, some terrible creature infests the valley to which that name properly applies? But no formidable beast of prey, except the crocodile, distinguishes Egypt from the surrounding regions; and since this creature is universally allowed to be extremely strong, cruel, and destructive, we must conclude it to be the leviathan of the inspired writers."

THE WILD BOAR

Is very generally diffused throughout the temperate and warmer parts of Europe and Asia. It is also to be found in Syria and the northern parts of Africa. It formerly inhabited the British forests, but is now altogether extirpated. In Asia, it ranges from Syria to the borders of Lake Baikal; and in Africa, it extends over nearly the whole continent. In colour, the wild boar is of a brindled or dark grey, inclining to black, and he is smaller than the domestic race. His jaws are supplied with formidable tusks, sometimes nearly a foot in length; those in the upper projecting

upwards in a circular form. With these he defends himself with great valour against every assailant, and sometimes inflicts severe and even fatal wounds on his pursuers.

In Europe, the wild boar chiefly inhabits the depths of the forests; but in the East, he seems to delight in the shady marshes, on the borders of the large rivers. Pocock observed very large herds on the side of Jordan, where it flows out of the sea of Tiberias. He also found them on the other side, among the reeds by the sea-shore. The habits of the domestic hog would lead us to believe that he affects moist situations where he can wallow among the miry accompaniments of the place.

The females only may be said to be gregarious, living in large flocks with their young, till the age of two or three years. When apprehensive of danger, they show a very formidable front to their assailants. The adult males live retired and solitary, concealing themselves in the thickest and most impervious recesses of the forest or fen, remaining concealed during the greatest part of the day, and only coming abroad in the evening in search of food.

We do not find the hog mentioned in Scripture among the possessions of the patriarchs; nor among the extensive retinue of King David is there any mention of swine herds. It has hence been argued by some writers, that the animal was entirely unknown in the land of Judea; and though the fact that the Gadarenes, in the time of our Saviour, possessed a herd of two thousand swine, seems somewhat to invalidate this reasoning, it will be found that, according to Josephus, this was not a Jewish, but a Greek city, governed by its own laws and customs, and by its inhabitants, consequently, the animal was not considered unclean. Farmer, in his "Vindication of the Miracles of Christ," supposes that the swine referred to belonged to certain Jews who lived in the city and probably trafficked in these animals, supplying them to their heathen neighbours, by whom they were used for idolatrous purposes.

Many reasons have been adduced by various writers for the strong antipathy of the Jews to this animal: it would not, however, be a very profitable use of our space to enumerate them. The precept in the ceremonial law seems precise

observed. My friend, the Rev. Mr. Leeves, was proceeding, in the dusk of the evening, from Constantinople to Therapia; passing a vineyard, he observed an animal of a large size rushing forth from among the vines. The Greek syrogee, who was riding, first exclaimed, 'wild boar! wild boar!' and really it proved a wild boar, who was retreating from the vineyards to the woods. 'What has the wild boar to do with the vineyard?' inquired Mr. Leeves. 'Oh!' said the syrogee, ' 'tis the custom of the wild boars to frequent the vineyards and to devour the grapes.' And it is astonishing what havoc a wild boar is capable of effecting during a single night. What with eating, and what with trampling under foot, he will destroy an immense quantity of grapes. With what fatal propriety does this affecting usage retain its force up to the present moment! Still is the vine of Israel broken down, ravaged, cut down, burnt with fire."





THE WOLF.

THE WOLF.

THIS rapacious and destructive animal, which is found in almost all the temperate and cold regions of the globe, is larger, stronger, and more muscular, than the dog, and is in general of a pale greyish colour. They associate in large packs, and such is their voracity, that they often spread desolation into the districts which they invade.

Though naturally a cowardly animal, when pressed by hunger it braves every danger, attacking boldly the stronger animals, and even man himself. "During the day," says Buffon, "he hides himself in the thickest coverts, and only ventures out at night. He then sallies forth over the country, keeps peering round the villages, carries off such animals as are not under protection, attacks the sheepfolds, scratches up and undermines the thresholds of doors where they are housed, enters furious and destroys all before he begins to fix upon and carry off his prey. When

these sallies do not succeed, he returns to the thickest part of the forest, content to pursue such smaller animals as, even when taken, afford him but a scanty supply. He then goes regularly to work, follows by the scent, opens to the view, still keeps following, hopeless himself of overtaking the prey, but expecting that some other wolf will come in to his assistance, and is content to share the spoil. At last, when his necessities are very urgent, he boldly faces certain destruction; he attacks women and children, and sometimes ventures even to fall upon men, becomes furious by his continual agitations, and ends his life in madness."

Wolves are capable of bearing hunger for a long time, and so voracious that they will feed on any animal substance. In countries exposed to the horrors of war, they follow armies, and assemble in troops upon the field of battle; tear up such bodies as have been carelessly interred, and devour them with insatiable avidity.

Every country infested by this savage animal affords numerous anecdotes illustrative of the cruelty and ferocity of its disposition. A gentleman

attached to the British embassy at the court of St. Petersburg, related the following to Mr. Lloyd, who gives it in his "Field Sports of the North of Europe." "A woman, accompanied by three of her children, was one day in a sledge, when they were pursued by a number of wolves. On this she put her horse to a gallop and drove towards her home, from which she was not far distant, with the utmost possible speed. All, however, would not avail; for the ferocious animals gained upon her, and at last were on the point of rushing on the sledge. For the preservation of her own life and that of the remaining children, the poor frantic creature now took one of her babes, and cast it a prey to her blood-thirsty pursuers. This stopped their career for a moment; but after devouring the poor little innocent, they renewed the pursuit, and a second time came up with the vehicle. The mother, driven to desperation, resorted to the same horrible expedient, and threw her ferocious assailants another of her offspring. To cut short this sad story, the third child was sacrificed in a similar manner. Soon after this the wretched creature reached home in safety. There she re-

lated what had happened, and endeavoured to palliate her own conduct by describing the dreadful alternative to which she had been reduced. A peasant, however, who was among the by-standers and heard the recital, took up an axe, and with one blow killed the unfortunate woman, saying at the same time, that the mother who could thus sacrifice her children for the preservation of her own life was no longer fit to live. The man was committed to prison, but the emperor subsequently gave him a pardon."

In the sacred Scriptures we do not find the wolf very often alluded to; but in the few references how strikingly and justly is his character depicted! The dying patriarch ascribes to his youngest son the cruelty and rapacity of this animal. "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. xlix. 27). The history of the tribe of Benjamin, to which we can only allude here, will abundantly explain and vindicate the comparison. Engaged in a fierce and urgent war with the other tribes, after two centuries it was *almost* exterminated; and though it afterwards

partially recovered its importance, and gave the first king to Israel in the person of Saul, it was ultimately absorbed in the tribe of Judah.

The prophet Jeremiah associates the wolf with the lion in the execution of the judgments of God (Jer. v. 6); and Ezekiel compares the rapacious and cruel conduct of the princes of Israel to the mischievous inroads of this animal. "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, to destroy souls, to get dishonest gain" (Ezek. xxii. 27). The apostle Paul, in his address to the elders of Ephesus, compares to it the false teachers, who pervert the faith and disturb the peace of the church. "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts xx. 29). And our blessed Lord himself alludes to the sanguinary and rapacious character of the wolf, comparing his disciples to sheep in the midst of a flock of these ravenous creatures. "Behold, I send you forth as sheep in the midst of wolves;" and in another passage, in describing the character of a worldly-minded pastor—"But he that is an hireling . . . seeth the wolf coming, and leaveth

the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep" (John x. 12).

Other passages in which reference is made to this animal, all indicating a creature savage and remorseless, without one glimpse of nobler feeling, occur, Isa. xi. 6 ; lxxv. 25 ; Zeph. iii. 3 ; Hab. i. 8. Matt. x. 16 ; Luke x. 3, &c.



THE SYRIAN HYRAX—"CONEY."

CHAPTER V.

WILD ANIMALS.

THE CONEY — THE BAT — THE MOLE — THE GIRAFFE
 (“CHAMOIS”) — THE GAZELLE — THE HART — THE
 RHINOCEROS (“UNICORN”) — THE HARE.

THE CONEY.

THE name of the animal which the translators of our English Bible render coney, or rabbit, occurs only four times in Scripture. In the two first passages we find it mentioned among the animals which were to be considered unclean; the other two afford us sufficient insight into the habits of the animal, to satisfy us that in rendering it “coney,” the translators have identified it with one to which it bears no resemblance.

In the Book of Psalms (civ. 18) it is said, “The high hills are a refuge for the wild goats, and the

rocks for the coney ;” and in Proverbs (xxx. 26), “ The coney is but a feeble folk, yet they make their houses in the rocks.” In both passages the animal is spoken of as inhabiting the rocks, a locality to which the rabbit has no particular affection ; delighting, on the contrary, in loose sandy soils, into which it can burrow freely. The rabbit, besides, is not an Asiatic animal, nor does it possess any mental qualities which fit it to be considered “ exceeding wise,” a term which we find Solomon applying to the animal in question.

Almost all commentators have therefore abandoned the rabbit as the animal referred to ; but some difference of opinion exists as to the one which ought to be substituted. Bochart and others advocate the claims of the jerboa. Bruce, however, has pointed out the remarkable coincidence between the habits of the ashkoko, or Daman Israel, as it is called in Syria (the *hyrax syriacus* of naturalists), and the brief intimations of those of this animal which the Scriptures afford.

This curious animal is found in great numbers in Mount Lebanon. “ It does not burrow, and make holes, as the rat and the rabbit, nature having

interdicted it this practice by furnishing it with feet which are round, and of a soft, pulpy, tender substance; the fleshy part of the toes projects beyond the nails, which are rather broad than sharp, much similar to a man's nails ill grown, and these appear rather given for defence of the soft toes, than for any active use in digging, to which they are by no means adapted."

"The total length of the animal," says another writer, "as it sits, is seventeen inches and a quarter. It has no tail, and gives at first sight the idea of a rat, rather than any other creature. The colour is grey mixed with reddish brown, and the belly white. All over the body are scattered hairs, strong and polished, like mustachios; these are, for the most part, two inches and a quarter in length. The ears are round, not pointed. The upper jaw is longer than the other. It lives upon grain, fruit, and roots, and certainly chews the cud."

"Instead of holes," continues Mr. Bruce, "these animals seem to delight in less close or more airy places, in the mouths of caves or clefts in the rock. They are gregarious, and frequently several dozens

of them sit upon the great stones at the mouths of the caves, and warm themselves in the sun, or come out and enjoy the freshness of the summer evening. They do not stand upright upon their feet, but seem to steal along as in fear, their belly being nearly close to the ground, advancing a few steps at a time, and then pausing. They have something very mild, feeble-like, and timid, in their deportment ; are gentle, and easily tamed, though when roughly handled at the first, they bite very severely.

“ The ashkoko is, above all other animals, so much attached to the rocks, that I never once saw him on the ground, or from among large stones in the mouths of caves, where is his constant rendezvous. He lives in families or flocks. He is found in Judea, Palestine, and Arabia, and consequently must have been familiar to Solomon. David describes him very pertinently, and joins him to other animals perfectly known. ‘ The hills are a refuge for the wild goats, and the rocks for the *saphan*, the word which our translators render *coney*s. And Solomon says that ‘ they are exceeding wise ; ’ that they are ‘ but a feeble folk,

yet make their houses in the rocks.' And this, I think, very obviously fixes the ashkoko to be the saphan, for his weakness seems to allude to his feet, and how inadequate these are to dig holes in the rock, where yet, however, he lodges. From their tenderness, they are very liable to be excoriated or hurt; notwithstanding which they build houses in the rocks, more inaccessible than those of the rabbit, and in which they abide in greater safety, not by exertion of strength, for they have it not, but are truly, as Solomon says, 'a feeble folk,' but by their own sagacity and judgment, and are therefore justly described as wise. Lastly, what leaves the thing without doubt is, that some of the Arabs say that the saphan has no tail; that it is less than a cat; that it lives in houses or nests which it builds of straw, in contradistinction to the rabbit and the rat, and those animals that burrow in the ground."

THE BAT.

THIS animal has in all ages been regarded with feelings of superstitious awe and terror. Its nocturnal nature of its habits, its strange and anomalous structure, and the retired and gloomy places in which it takes up its abode, have all contributed to invest it with a character of mystery and horror extremely repugnant to the gentleness and harmlessness of its nature.

The bat, of which there are many varieties, is general about the size of a mouse, an animal with many of the species very much resemble in appearance. It is covered with smooth hair, which varies in colour in the different species. Between the fore and hind feet and extending along the sides of the animal, the skin is spread out into a broad thin membrane, and thus forms its wings and means of flight. When it flies, it holds this skin stretched out by means of its fingers, which are greatly elongated for this purpose, in a manner which has not inaptly been compared to the spokes of the rods of an umbrella. The skin which thus ac-

he part of wings, is extremely thin, and is generally devoid of hair. Besides forming a "web" between the long extended fingers of the animal, it stretches to its hind legs, and from thence to the tail, which it also includes, and is thus supplied with a sort of rudder by which it is enabled to change its course rapidly, either in pursuit of food or to avoid the obstructions which, in the eagerness of its chase, it frequently encounters, and from which it would otherwise be exposed to injury.

The finger of the fore-foot, answering to the human thumb, is not, like the others, enveloped in the membranous appendage which forms the animal's means of flight, but is left free. It has not the extended development of the other fingers, but is supplied at its extremity with a hooked nail or claw, by which the animal occasionally suspends itself when at rest. The toes of the hind-feet are also supplied with hooked nails, by which it usually hangs from trees or walls with its head downwards.

The bat is a nocturnal animal, hiding itself during the day in the gloomy recesses of decayed trees, or deserted mansions, or caves of the earth. After night-fall it comes abroad in quest of such

insects as, like itself, avoid the glare of day. Long ere day-light again appears, it retires to its place of retreat, and, affixing itself by its hind claws to the bark of the tree or projecting piece of rock, sleeps till night again permits it to sally forth in search of food. It builds no nest: it even brings forth and rears its young—of which the female generally produces one only at a birth—suspended by its claws. During the winter, in our northern climate, it hibernates, or remains torpid, till the genial heat of spring once more awakes it to activity. Though, from the nature of its structure, the bat is properly an animal of flight, it can walk on the ground, and even climb up such rugged surfaces as afford the means of fixing the hooked nail of its thumb. Perhaps one of the most interesting peculiarities of the bat is the extreme facility with which it avoids obstructions in its flight. To test this power to the utmost, a naturalist, named Spallanzani, tried a variety of cruel experiments. After having found it remarkably developed in perfect animals, he proceeded to deprive them of sight, and even, as far as was possible, of hearing and smelling, and found that they still

w about with equal certainty and safety, avoid-
; such obstructions as he placed in their way,
ssing through apertures just large enough to
mit their bodies, without coming into collision.
e stretched strings across the room in various
ections with the same result. Cuvier refers this
treme sensibility to the wings of the animal, the
ked surface and delicate structure of which
able it, he thinks, to perceive the propinquity
solid bodies from the manner in which the
: re-acts upon them. So extreme, indeed, is
eir sensibility, that even when in a torpid
ite, the animal shrinks from the touch before
tual contact, and from the light of a candle,
ough they have no tendency to wake it from its
umbers.

“Some of the species of bats,” says an acute
server, “occasionally fly during the day; but
is habit is by no means common, and is confined
some of the foreign species, which are in part
getable feeders. In temperate climates they
nceal themselves during the day; evening is the
ason of their greatest activity. Caverns, holes
trees and walls, and ruined buildings, are their

retreats; and from these they issue forth as dusk begins to set in, flutter about in their laborious flight, and capture such insects as are then on the wing—gnats, musquitoes, moths, and beetles; and their wide gape, with its formidable teeth, is an excellent trap for the capture of such prey. The service which they render to vegetation by the destruction of insects which in the larva state prey upon it, is very considerable even in temperate climates; and some of the hot countries, in which they swarm in myriads, could not but for this be inhabited. In humid places, on the margin of tropical forests, mosquitoés are troublesome enough as it is; but if the bats did not thin their numbers they would be utterly unbearable. Those species too which frequent the towns and settlements are useful in other respects. Most of the race are miscellaneous in their feeding, and not very delicate in their taste. They devour indiscriminately all animal substances, whether raw or dressed, and whether in a fresh or putrid state.”

“ Though the bats are upon the whole,” continues the same writer, “ useful rather than hurtful to man, they are creatures to which poetry

and superstition have in all ages had recourse to deepen the feelings of loathing and horror. The bats are things of the doubtful light—the dim twilight, which in ages of ignorance converts white stones into ghosts, and bushes into spectres. They dwell in the ruined wall or the rifted earth; and they also often found their way into the sepulchres and catacombs of the ancients. They were thus dwellers with desolation and with death; and it was but stretching the imagination a little farther to suppose that they were in league with these loathed and dreaded powers. And the rapacity of the bats in their feeding during the twilight gloom, and the miscellaneous nature of the food, gave still farther colour to the supposition. Hovering about the temples, they ate greedily the blood and other remains of the sacrifices; when famine or pestilence, which were then of frequent occurrence, though, fortunately, known to us chiefly by name, strewed the earth with the bodies of the dead; and when night closed upon the horrors of the battle-field, the bats came to the nocturnal feast; and as in all cases they came fluttering and apparently formless, with wing most unlike any

organ bearing the same name which is spread to the light of day or the sun of heaven, they perfected their claim of poetical alliance with the infernal regions and the powers which held dominion there.

“Bats are not, from their habits, found in desert or naked places, because there they would neither have shelter during the day nor food during the twilight. Places where life, and especially where vegetable and insect life, are rich almost to rankness, are most favourable to them. The banks of the Nile in Egypt, where they dwell in the palaces and sepulchres of forgotten kings, and the temples of forgotten gods, are particularly replenished with them.” A very interesting passage, descriptive of the scenes which they delight in, and the places of their resort, occurs in the journal of a recent traveller:—“On the lofty mountains overlooking this richest valley of the Nile, and protecting it from the Lybian desert, is a long range of tombs, the burial-place of the ancient Egyptians; and the traveller, looking for a moment at the little Mohammedan burying ground, turns with wonder from the little city

he has left (Siout), and asks, Where is the great city which had its graves in the sides of yonder mountains? Where are the people who despised the earth as a burying-place, and made for themselves tombs in the eternal granite?

“The mountain is about as far from the city as the river, and the approach to it by another strong causeway over the same beautiful plain. Leaving our donkeys at its foot, and following the nimble footsteps of my little Arab girl, we climbed by a steep ascent to the first range of tombs. They were the first I had seen, and are but little visited by travellers; and though I afterwards saw all that were in Egypt, I still consider these well worth a visit. Of the first we entered, the entrance-chamber was perhaps forty feet square, and adjoining it, on the same range, were five or six others, of which the entrance-chambers had about the same dimensions. The ceilings were covered with paintings finished with exquisite taste and delicacy, and in some places fresh as if just executed; and on the walls were hieroglyphics enough to fill volumes. Behind the principal chamber were five or six others, nearly as large, with smaller ones

on each side, and running back perhaps 150 feet. The back chambers were so dark, and their atmosphere was so unwholesome, that it was unpleasant, and perhaps unsafe, to explore them : if we went in far there was always a loud rushing noise, and as Paul (his servant) suggested, their innermost recesses might now be the abode of wild beasts. Wishing to see what caused the noise, and at the same time to keep out of harm's way, we stationed ourselves near the back door of the entrance-chamber, and I fired my gun within. A stream of fire lighted up the darkness of the sepulchral chamber, and the report went grumbling and roaring into the innermost recesses, rousing their occupants to frenzy. There was a noise like the rushing of a strong wind ; the light was dashed from Paul's hand ; a soft skinny substance struck against my face, and thousands of bats, wild with flight, came whizzing forth from every part of the tomb to the only avenue of escape. We threw ourselves down, and allowed the ugly frightened creatures to pass over us, and then hurried out ourselves. For a moment I felt guilty : the beastly creatures, driven from the light of day, were daz-



zled by the glorious sun, and flying and whirling blindly about, and dashing themselves against the rocky sides of the mountain, and falling dead at its base. Cured of all wish to explore very deeply, but at the same time relieved from all fears, we continued going from tomb to tomb, looking at the pictures on the walls, endeavouring to make out the details, admiring the beauty and freshness of the colours, and speculating upon the mysterious hieroglyphics which mocked our feeble knowledge. We were in one of the last, when we were startled by a noise different from any we had yet heard, and from the door leading to the dark recesses within, foaming, roaring, and gnashing his teeth, out ran an enormous wolf; close upon his heels, in hot pursuit, came another, and almost at the door of the tomb they grappled, fought, growled fearfully, rolled over, and again the first broke loose, and fled. Another chase along the side of the mountain; another grapple; a fierce and desperate struggle, and then they rolled over the side and we lost sight of them."—"Incidents of Travel in Egypt, &c. by an American; New York, 1837."

How well do such striking passages illustrate

be reduced, when, terrified by the destructive
ments of a just and righteous God, he shall c
them to the darkness and contamination
tombs: "In that day a man shall cast his i
silver and his idols of gold, which they ma
one for himself to worship, to the moles
the bats" (Isa. ii. 20).—"Instead of b
magnificent temples for their reception,
nothing to offend the senses is permitted to
instead of watching over them with scr
care, devoting their days, their riches, and
possess, to their service; instead of adoring
with insensate prostrations and offerings
shall cast them to creatures so vile, into
so dismal and loathsome, as to preclude th
sibility of their returning to their ido

THE MOLE.

THIS little animal, from the peculiar construction of its body, is admirably adapted to its subterraneous mode of life. Its fore-legs are short and muscular, and so placed that it can use them with freedom in the confined under-ground galleries to which nature has condemned it. Its snout is long, slender, and tendinous, and its head is placed firmly upon its body, so as to enable it to apply this instrument in digging with great power. Its hind-legs also, though smaller and less powerful than the others, are well adapted for throwing back the mould which it has accumulated during its progress. To an animal living under ground, and constantly engaged in burrowing, the safety of its eyes was a matter of first-rate consideration. Providence has therefore bestowed upon it eyes so small and deep-seated, that it was long a question among naturalists whether they were intended for the purposes of distinct vision. This question has, however, now been completely set at rest by a very simple and interesting experiment exhibited

to the celebrated French naturalist, St. Hilaire, by a person named Le Court. Into one end of a disused water-pipe several moles were successively introduced. The observers stationed themselves at the other, and so long as they remained perfectly motionless, the animals speedily traversed the pipe and escaped ; but if when they made their appearance at the end of the pipe the slightest motion was made, the mole checked its progress, and precipitately retreated. This was repeated several times, and always with the same result.

The mole is so well known as not to require a minute description. A short notice of its habits may, however, be interesting. It inhabits dry, rich soils, but in summer it generally fixes its residence on low, flat meadow land, because it there finds the earth more easily penetrated, and the worms on which it feeds more plentiful than in the dry uplands. On a long continuance of hot weather it repairs to the sides of ditches and the banks of rivers and streams, and to hedge-roots, where the earth is in some measure protected from the rays of the sun.

Its mode of forming a place of retreat has been

described with great minuteness by some of the French naturalists, but the details are too voluminous for our limits. In forming its hole or run it scrapes the earth before it on one side, till the quantity becomes too great for it to labour onwards with ease. It then works towards the surface, and by pushing with its head and scratching with its nervous paws, gradually raises the mould, and thus produces those small hillocks so common in our fields. It then returns to its station and continues its work as before.

Like the beaver, the mole lives in pairs, the male and female being strongly attached to each other. The place of retreat during the period of breeding is prepared with peculiar care, the utmost precaution being taken to make it inaccessible to water, from which, from the overflowing of its galleries by excessive rains, it occasionally suffers greatly. It does not, however, hesitate to take to the water, an interesting and authentic account of which is given in the Linnæan Transactions. "On visiting the Loch of Clunie, in Scotland, I observed in it a small island, at the distance of one hundred and eighty yards from the nearest

land. Upon this island Lord Airly, the proprietor, has a castle, and a small shrubbery. I remarked frequently the appearance of fresh mole-casts or hills. I for some time took them for those of the water-mouse, and one day asked the gardener if it was so. No, he said, it was the mole, and told me that he had caught one or two lately. Five or six years ago he caught two in traps, and for two years after this he had observed none. But about four years ago, coming ashore one summer's evening in the dusk, he and his companion saw at a short distance, upon the smooth water, some animal paddling to the island. They soon closed with this feeble passenger, and found it to be a mole, which had been led, by a most astonishing instinct, from the nearest point of land, to take possession of this desert island."

The manner in which the mole is introduced in our English Bible is not considered satisfactory by the critics. Bochart thinks that the word rendered "mole," in Levit. xi. 30, means the chameleon; and the word rendered "weasel," in the preceding verse, he conjectures to mean the mole; and supports his position by the similarity of the

Syriac name of this animal being almost precisely the Hebrew word there used. The Hebrew word literally signifies "to creep into," and the Syriac, "to creep underneath," "to creep into by burrowing"—well-known characteristics of the mole.

The other passage in which this animal is mentioned (Isaiah ii. 20), is equally objectionable. The author of "Scripture Illustrated" observes, that "the general scope of the passage is a threatening against pride, and a denunciation of vengeance against idols and idol-worshippers," and conjectures that "it describes the action of a public personage, a chief for whom idols had been provided in a magnificent temple, as so terrified as to flee to caves and dens for shelter, and that these valuable idols should be taken from their shrines, and thrown into places as dark, dismal, and abominable, as their former residence had been brilliant and venerable." He therefore understands the word to mean, not an animal, but a place—a deep sink, or subterranean vault—deep cavities, dug by human power. Another critic thinks the word means sepulchres, which in Palestine were frequently cells or vaults, hewn or dug in the rocks,

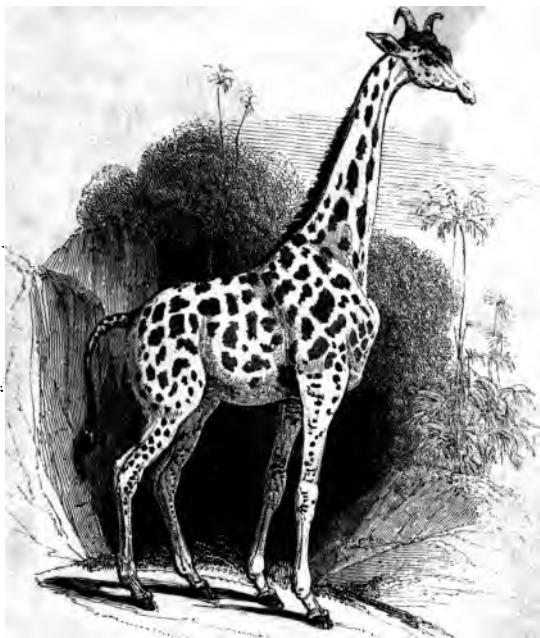
and consequently very proper receptacles for bats and moles.

The mole of Scripture is probably the blind-mole, a species found in many parts of the south of Europe, in which the eye-lids are completely closed, the eyes being imperceptible until the skin is removed.

THE GIRAFFE ("CHAMOIS").

THE Hebrew word which has been translated "chamois" (Deut. xiv. 5.) is derived from a root signifying "to crop branches, to browse." It has, therefore, been conjectured with great probability, that the giraffe is the animal spoken of; but as many commentators have either overlooked the claims of this animal, or denied that any knowledge of it existed among the Israelites, it will be necessary, before entering into details of its natural history, to examine how far this opinion is correct.

That the animal was known to the ancient Egyptians is evident from the fact, that it appears upon their sculptures. During their stay in Egypt, therefore, the Israelites had probably many oppor-



THE GIRAFFE.



nities of becoming acquainted with it. That it is formerly an inhabitant of the northern parts

Africa is also probable, for the Romans were accustomed to obtain their wild animals for exhibition from that part of the country; and we find a giraffe mentioned among the animals exhibited

Cæsar at the Circensian games. It also appears upon the Prænestine pavement, where it is presented cropping the branches overhead as well as grazing upon the humbler vegetation on the ground. That the chamois cannot be the animal referred to by the Jewish lawgiver is evident, from its not being found so far south as Egypt or Palestine.

The giraffe, or camelopard, is found in Africa only. It seems to be most abundant in the parts north of the great desert. It is also occasionally found in the north; but from the extreme timidity of its disposition, it haunts the most unexplored parts of the country, and its numbers decrease rapidly wherever "civilization has begun to plant its footsteps."

The giraffe, when full grown, measures from seven to eighteen, or even twenty, feet from the

hoofs of the fore-feet to the top of the head. Much of this height arises from the extreme length of the neck, and the disproportional height of the fore-quarter, which, to the eye of a casual and superficial observer, appears clumsy and unwieldy. No other structure could, however, have been better fitted it for obtaining the food upon which it was destined to subsist. It feeds upon the leaves of trees, its favourite food being those of the species of acacia. It seizes them with its tongue, which is long and narrow, using it as a prehensile organ: it is thus enabled to reach and secure those upon the higher branches, which have escaped the ravages of ordinary animals. Its ears are long and handsomely formed, and move readily in all directions, as if to catch the most distant indications of the approach of danger. Its eyes, which are large and clear, are prominently placed in the sides of the head, so as to enable it, when it secures its food, to keep a constant watch against danger from behind. Its head is surmounted with three protuberances, two of which being in the usual place of horns, are generally described as such. They are, however, prolonged

ns of the bone of the skull, and are covered with a soft velvety skin, and surmounted at the top by some strong bristly hairs. The third, which is in the centre of the skull, is a rounded knob. As the giraffe never uses them as a means of defence, it is not known what purpose they serve in the animal economy. The hoofs are firm and strong, and the tail is furnished at its extremity with a brush of strong hairs.

The hair with which the body of the animal is covered is of a warm cream colour, spotted with large square and irregularly formed spots, of a yellowish brown or fawn colour, divided from each other by a narrow stripe of pale ground, thus giving it the appearance of being cross-barred with a paler colour.

The giraffe is gregarious. Denham and Clapton observed small parties of five or six, on the borders of Lake Tchad; but from its extreme timidity very little is known of its habits. The female is said to go twelve months with young, and to produce one only at a birth. It is not, therefore, surprising that in those places to which civilization extends, the race of this timid

and defenceless animal, whose skin is so highly valued as an object of curiosity, should rapidly decrease.

Besides its speed, which Major Denham describes as equal to the "pretty smart gallop of a horse," the only other means of escape, or rather of defence against the attacks of its enemies, consists in the powerful strokes which it makes with both its fore and hind feet. It is thus enabled to cope with, and frequently to overcome, the lion, the only beast of prey which dares to attack it. It is, therefore, when the giraffe seeks the water-courses for the purpose of drinking, that the lion attacks it with the greatest effect. It is then obliged to stretch out its fore-legs in order to reach the water with its mouth, and it then also loses the advantage which the prominent position of its eyes give it when its head is elevated. The lion, which has posted itself in some place of concealment more elevated than the giraffe, watches this opportunity to spring upon it, and though it darts off at its utmost speed, the lion retains its hold, and generally succeeds in *bringing its victim to the ground.*

The giraffe is mentioned by several ancient writers. Heliodorus, the Greek bishop of Sicca, thus describes it. "The ambassadors of the Axeomitæ (Abyssinians) brought presents to Hydaspes, and among other things there was an animal of a strange and wonderful species, about the size of a camel, and which had its skin marked with florid spots; the hinder parts from the loins were low like those of the lion; but the shoulders, fore-feet, and breast, were elevated above proportion to the other parts; the neck was small, and lengthened out from its large body like that of a swan; the head in form resembled a camel's, but was in size about twice that of a Lybian ostrich; and it rolled its eyes, which had a film over them, very frightfully. It differed in gait from every other land and water animal, and waddled in a remarkable manner; each leg did not move alternately, but those on the right side moved together independently of the other, and those on the left in the same manner, as that each side was alternately elevated. This animal was so tractable as to be led by a small string fastened to the head, and the keeper could conduct it wherever he pleased.

as if with the strongest chain. When it appeared it struck the whole multitude with terror ; and it took its name from the principal parts of its body, being called by the people *extempore*, *camelopardalis*."

There are one or two popular errors regarding the giraffe, which the recent introduction of several live specimens into this country have now in a great measure dissipated. One of these, that the fore-legs of the animal are longer than the hind ones, may be readily disproved by the examination of the animal, or a good figure. With regard to the other : "There are few naturalists," says M. Acerbi, "who have not contributed to perpetuate the vulgar error, that in eating and drinking from the ground the giraffe is compelled to stretch his fore-legs *amazingly* forwards. Some even assert that he is obliged to kneel down. Of the few animals which fell under my examination, three took their food from the ground with comparative facility ; and one of them was scarcely under the necessity of moving the fore-legs at all. I should infer, that every giraffe in a natural state is enabled to eat or drink from the ground without

inconvenience; and that where any difficulty exists in this respect, it is the effect of habit acquired in the progress of domestication."

Le Vaillant, in his "Second Voyage in Africa," describes with great ardour and enthusiasm the feelings by which he was moved when he first saw the giraffe alive. "I was now struck," says he, "with a sort of distinction which I perceived on one of the huts; it was entirely covered with the skin of a giraffe. I had never seen this quadruped, the tallest of all those upon the earth. I knew it only from false descriptions and designs, and thus I could scarcely recognise its robe. And yet this was the skin of the giraffe! I was in the country which this creature inhabits. I might probably see some living ones. I looked forward to the time when I should be thus recompensed, at least in part, for all the sufferings and annoyances of my expedition. . . . One of the Namaquas who were my guides, came in great haste to give me information which he thought would be agreeable to me. He had seen the strong feelings of pleasure which I had evinced at the sight of the skin of the giraffe; and had run to say, that he had

just found in the neighbourhood one of animals under a mimosa, the leaves of which was browsing upon. In an instant, full of joy leapt upon my horse. I made Bernfry (one of attendants) mount another, and followed the dogs, I flew towards the mimosa. The game was no longer there. We saw her cross the plain towards the west, and we hastened to overtake her. She was proceeding at a smart trot but did not seem to be at all hurried. We galloped after her, and occasionally fired our muskets but she insensibly gained so much upon us, after having pursued her for three hours, we were forced to stop because our horses were quite out of breath, and we entirely lost sight of her. Our pursuit had led us far away from each other from the camp; and the giraffe having made many turns and doubles, I was unable to retrace my course towards home. It was noon; I already began to feel hunger and thirst, and I found myself alone in a sterile sandy spot, exposed to the burning sun, without the least shelter from heat, and destitute of food." Having shot and cooked some birds of the partridge genus, he

set out in search of the camp, and was fortunate to regain his companions in the evening.

“ The next morning, my whole caravan joined me again. I saw five other giraffes to which I gave chase, but they employed so many stratagems to escape, that after having pursued them the whole day, we entirely lost sight of them as the night came on. I was in despair at this ill success. The next day was the happiest of my life. By sunrise I was in pursuit of game, in the hope to obtain some provisions for my men. After several hours’ fatigue we descried at the turn of a hill seven giraffes, which my pack instantly pursued. Six of them went off together ; but the seventh, cut off by my dogs, took another way. Bernfry was walking by the side of his horse, but in the twinkling of an eye he was in the saddle and pursued the six. For myself, I followed the single one at full speed ; but in spite of the efforts of my horse, she got so far ahead of me, that in turning a little hill I lost sight of her altogether, and gave up the pursuit. My dogs, however, were not so easily exhausted. They were soon so close upon her, that she was obliged to stop to de-

fend herself. From the place where I was, I heard them give tongue with all their might ; and as their voices appeared all to come from the same spot, I conjectured that they had got the animal in a corner, and again pushed forward. I had scarcely got round the hill, when I perceived her surrounded by the dogs, and endeavouring to drive them away by heavy kicks. In a moment I was on my feet ; and a shot from my carbine brought her to the earth. Enchanted with my victory, I returned to call my people about me, that they might assist me in skinning and cutting up the animal. Whilst I was looking for them, I saw Klaas Baster (another of his men), who kept making signals which I could not comprehend. At length I went the way he pointed ; and to my surprise saw a giraffe standing under a large ebony tree, assailed by my dogs. It was the animal I had shot which had staggered to this place, and it fell dead at the moment I was about to take a second shot. Who could have believed that a conquest like this would have excited me to a transport almost approaching to madness ! Pains, *fatigues*, cruel privations, uncertainty as to the

re, disgust sometimes as to the past—all theseollections and feelings fled at the sight of this prey. I could not satisfy my desire to contemplate it. I measured its enormous height, I ed from the animal to the instrument which destroyed it. I called and recalled my people at me. Although we had combated together largest and most dangerous animals, it was I e who had killed the giraffe. I was now able add to the riches of natural history. I was able to destroy the romance which attached to this animal, and to establish a truth. My ple congratulated me on my triumph. Bernfry e was absent; but he came at last, walking at ow pace, and holding his horse by the bridle. had fallen from his seat and injured his lder. I heard not what he said to me. I not that he wanted assistance; I spoke to only of my victory. He showed me his lder; I showed him my giraffe. I was intoxicated, and I should not have thought even of my wounds."



THE GAZELLE ("ROEBUCK").

THE word which in our English version of the Bible is rendered "Roe," and "Roebuck," has been satisfactorily shown, by Dr. Shaw and others, to mean the antelope. The roe is an animal of extremely rare occurrence in the East, while the antelope is very plentiful in every part of the Levant. It is therefore extremely improbable that the sacred writers would borrow their imagery from an animal which was either wholly unknown, or but rarely seen by those for whom they wrote, and that the Jewish legislator would give laws to his people respecting the use of an animal which they had probably never seen, and which was not to be found in the desert over which they had to pass, or in the land whither they were journeying, while he left unmentioned one which was of daily occurrence, and whose flesh was greatly esteemed, and therefore could not fail to become an important article of subsistence. Such is the argument from probability. It derives support from the Greek *translation* as well as from the etymology of the



THE GAZELLE.



original Hebrew name. The species fixed upon as the "roebuck" of Scripture, is the gazelle.

The gazelle is a small but beautiful species of antelope. Its principal locality in the present day is on the north of Africa. Among the Arabs it has long been celebrated for the beautiful brightness of its eyes; and in oriental poetry these are the standing type of beauty in that organ, "the soft black eye" of the gazelle expressing the very highest idea of luxuriant sweetness.

The form of the gazelle is of the most graceful and perfect description. Its limbs are light and slender, and so beautifully formed as to seem the *beau idéal* of the animal creation. Its head and neck are also exquisitely shaped; its forehead, slightly rounded; its ears, long, narrow, and pointed; and its eyes, large, prominent, dark, and expressive. The horns, with which both sexes are supplied, are in general about nine or ten inches in length, and are gently rounded; its body is covered with close, smooth hair, dun on the upper parts, and inclining to white on the under; but these vary so much in different individuals, and

even in the same individuals at different ages, that no distinct rule can be applied to it.

In its habits the gazelle is gregarious, living in flocks sometimes consisting of very large numbers. When the herd grazes, sentinels are placed to give warning of the approach of danger, and when the alarm is given they bound off with amazing rapidity in different directions. They soon draw together upon some more commanding ground, where they form a square, and, placing the young and the females in the centre, face about upon their assailants. So little are they able to withstand the attacks of their enemies, however, that the lion or the panther boldly approaches their intrenchment, and, crouching gradually till within his distance, springs upon one individual, when the herd hurry off, leaving their comrade to its fate.

The speed of the gazelle is frequently referred to in Scripture. The surprising agility which Asahel, the brother of Joab, displayed in pursuit of Abner, is spoken of by the sacred historian in these words: "And Asahel was light of foot, as

one of the (antelopes) that are in the field" (2 Sam. ii. 18). And elsewhere a troop of Gadites in the service of David are thus described: "They were men of might, men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes (gazelles) upon the mountains" (1 Chron. xii. 8).

But by far the most interesting and endearing allusions to the gazelle are those in the Song of Solomon, where the spouse frequently compares her beloved to this animal. "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe (gazelle) or a young hart."—"Turn, my beloved, and be thou like (a gazelle) or a young hart upon the mountains of Bether." Various other allusions occur in the course of this book. For one only can we make room. The female often produces twins. "The beautiful appearance," says a writer on this subject, "of a pair of twin gazelles, or young antelopes, whose horns are not yet grown, and who feed together in a rich pasture where the little creatures are almost overtopped by the lilies and other wild

flowers which enamel the field, their dark-brown shoulders only being visible, seems to have occasioned the similitude in two places of the Song of Solomon, where the spouse's beauty is described as conformed to the image of Christ and adorned with the graces of his spirit. 'Thy two breasts are like two young (gazelles) that are twins, which feed among the lilies.'

To hunt the various descriptions of antelope is a favourite sport in the East, but their capture is attended with great difficulty in consequence of their extreme swiftness: so exceedingly fleet are they, that the swiftest dogs are unequal to the task, and the sportsman is obliged to call in the aid of the falcon to impede the course of the animal, and to give the dogs time to come up with it. Dr. Russell, in his "Natural History of Aleppo," thus describes the chase: "They permit horsemen without dogs, if they advance gently, to approach near, and do not seem much to regard a caravan that passes within a little distance; but the moment they take the alarm they bound away, casting from time to time a look behind; and if they find themselves pursued, they lay their horns back-

ward, almost close on the shoulders, and flee with incredible swiftness. When dogs appear they instantly take alarm ; for which reason the sportsmen endeavour to steal upon the antelope unawares, to get as near as possible without slipping the dogs, and then, pushing on full speed, they throw off the falcon, which, being taught to strike or fix upon the cheek of the game, retards its course by repeated attacks till the greyhounds have time to get up. The diversion is noble, but the sportsman must ride hard who hopes to be in at the death."

The Pygarg mentioned in Deut. xiv. 5, is understood to be a species of antelope. The only information which we can afford about this animal occurs in a passage in Shaw's Travels: " Besides the common gazelle or antelope (which is well known in Europe), this country likewise produces another species of the same shape and colour, though of the bigness of our roebuck, with horns sometimes two feet long. This the Africans call *Lidmee*, and may, I presume, be the *Strepsicorus* and *Addace* of the ancients."

THE HART.

DR. SHAW thinks that the word which our translators have rendered "hart" and "hind" is a general name for animals of the antelope kind. Volney, indeed, says that the stag or deer is unknown in Syria.

The allusions to the hart, in Scripture, though not numerous, are of considerable importance. The Psalmist, exulting in the care and protection of Jehovah, says: "He maketh my feet like hinds' feet, and setteth me upon my high places" (xviii. 33). And the prophet Habakkuk has the same allusion, in nearly the same words: "He will make my feet like hinds' feet, and he will make me to walk upon mine high places" (Hab. iii. 19). "While the Psalmist," says Bochart, "contents himself with referring merely to the firmness and security of his position, the prophet encourages himself with the persuasion that his God would conduct him through every danger with the same ease and safety as the hind walks among the cliffs of the rocks." The strength of the feet of the hart, to

which allusion is made in both the passages just quoted, may be illustrated by a passage in Sir Everard Home's "Comparative Anatomy." "The strength of the joints of the animal's foot," says he, "was strongly impressed on my mind by seeing a deer which leaped over the highest fences, and the joints of whose feet, when examined, were as rigid in every other direction but that of the motion as the bone itself; but when, with a view to keep the animal from running away, the *tendo Achillis* which passed over the joint was divided, the foot could readily be moved in any direction, the joint no longer having the smallest firmness."

"The hart," says Bochart, "naturally of a hot and arid constitution, suffers much from thirst in the oriental regions; he therefore seeks the fountain or the stream with intense desire, particularly when his natural thirst has been aggravated by the pursuit of the hunter. Panting and braying with eagerness, he precipitates himself into the river that he may quench at once the burning fever which consumes his vitals, in its cooling waters." Of this figure the Psalmist has availed himself in describing his feelings when exiled from the house

of God, a dejected wanderer, near the sources of Jordan: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. xlii. 1, 2).

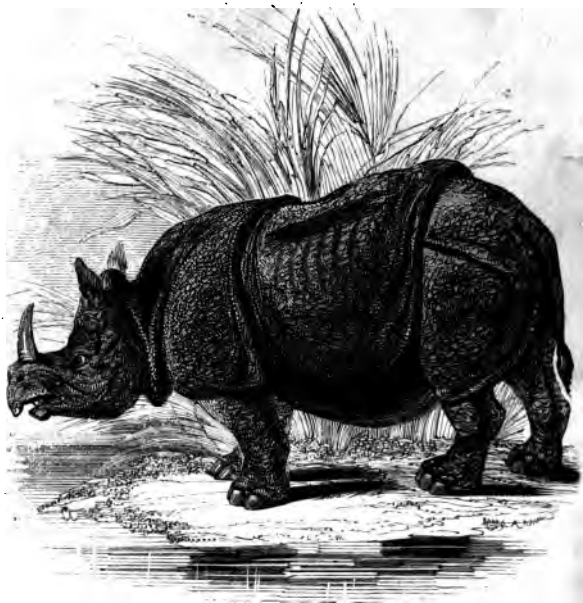
The hart, as it both chews the cud and parteth the hoof, was one of the animals which Moses permitted to his countrymen for food. "Even as the roebuck and the hart is eaten, so shalt thou eat them: the unclean and the clean shall eat of them alike" (Deut. xii. 22).

There is one passage in Scripture in which the hind is mentioned, the sense of which is difficult and obscure. It is that in which the dying patriarch, in his farewell benediction, compares his son Naphtali to "a hind let loose." Bochart and several others, in attempting to explain it, take many liberties with the text, that their rendering very far from satisfactory. Perhaps the more generally-received interpretation is nearer the truth. It is, that this tribe, like their immediate founders, were to be more distinguished by the gentleness of their manners, their love of peace, and their peace, than by their skill in arms.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

2.

3.



THE RHINOCEROS.

THE RHINOCEROS ("UNICORN").

THE Unicorn, like "Leviathan" and "Behemoth," has tried the ingenuity of critics, some contending that it was an animal of the buffalo tribe, to which the English name has been erroneously applied, while others suppose it to be a species of deer or antelope. The description which Job gives of it, however, agrees so well with the rhinoceros as to render it most probable that this was the animal intended.

The rhinoceros is a native of Africa and India, and is also found in some of the islands of the Indian seas. Naturalists divide the animals inhabiting these various localities into different species; but their habits and general appearance are so similar as to make it unnecessary that they should be here particularised.

At first sight the rhinoceros conveys to the mind of the spectator the idea of an enormous hog. It resembles this animal not only in its general form, but also in the shape of the head, the smallness of its eyes, and the size and shape of

its ears. Its clumsily-formed feet and legs, ever, partake more of the character of those of the hippopotamus and the elephant than of the When full-grown it is about eight or nine feet in length; but, from the shortness of its legs, it does not stand much more than half the height of the elephant. It is covered with a thick skin and is destitute of hair, and in the Indian species is marked with deep furrows, seeming to have folds in various parts of the animal, particularly under the throat and behind the shoulders and on the thighs. Its most striking peculiarity, however, consists in the horn which springs from its forehead and gives to the animal a very formidable even dangerous look. Though strictly a vegetable feeder, it is easily excited, and becomes then bold and persevering in its attacks.

Little is known of the rhinoceros in a state of nature; and the details of the habits of such individuals as have been kept in confinement are far from satisfactory. Cooped up in a little den and exposed to all the petty annoyances of inquisitive and impertinent visitors, it is not surprising that *such as have been kept in this state have dis-*

a considerable degree of ferocity. Sir Everard Home furnishes some particulars respecting one which was kept for three years at Exeter 'Change. "It was so savage," says he, "that about a month after it came it endeavoured to kill the keeper, and nearly succeeded. It ran at him with great impetuosity, but fortunately the horn passed between his thighs, and threw the keeper on his head; the horn came against a wooden partition, into which the animal forced it to such a depth as to be unable for a minute to withdraw it, and during this interval the man escaped. Its skin, though apparently so hard, is only covered with small scales of the thickness of paper, with the appearance of tortoise-shell; at the edges of these the skin itself is exceedingly sensitive, either to the bite of a fly or the lash of a whip. By this discipline the keeper got the management of it, and the animal was brought to know him; but frequently, more especially in the middle of the night, fits of frenzy came on, and while these lasted nothing could control its rage, the rhinoceros running with great swiftness round the den, playing all kinds of antics, making hideous noises, knocking every thing

in pieces, disturbing the whole neighbourhood, and then, all at once, becoming quiet. While the fit was on, not even the keeper durst approach. The animal fell on its knee, to enable the horn to be borne on any object. It was quick in all its motions, ate voraciously all kinds of vegetables, appearing to have no selection. They fed it on branches of willow. Three years' confinement made no alteration in its habits." A specimen which was kept in the Royal Menagerie at Paris exhibited nearly the same characteristics.

In India the hunting of the rhinoceros is one of the most hazardous and exciting sports. When the hunters fall in with a solitary animal, it generally seeks its safety by retreating into the thick jungle in which it usually harbours; but when it is again disturbed, it advances boldly to the attack. It tries to approach the elephant upon which its pursuers are mounted, on the side, and by means of its horn to wound it in the belly, or to rip it up. The elephant, on the other hand, wheels round, and receives it on the hinder part of the body, upon the thick and impenetrable skin of which the horn of the rhinoceros can make little

impression. An attack of this nature has been thus described:—"Some years ago a party of Europeans, with their native attendants and elephants, met with a small herd of seven of them. These were led by a larger and more powerful animal than the rest. When this large leader charged the hunters, the first elephants, in place of using their tusks as weapons, which they are generally in the practice of doing, wheeled round, and received the blow of the rhinoceros firm on their hind quarters; and so powerful was the concussion, that it brought them instantly to the ground with their riders; and as soon as they could get on their feet again, the brute was ready to repeat the attack, and was certain to produce another fall; and in this manner did the contest continue, until four of the seven were killed, when the rest made good their retreat."

The African rhinoceros is larger than the Indian one; it has a second horn, of about half the length of the other, and placed immediately behind it. It is also in a great measure destitute of the folds of skin by which the Indian rhinoceros is marked, but in no case are these entirely wanting, though

sometimes only partially developed. Burchell, in his "Travels in Africa," states that the length of one of these animals which he measured was eleven feet two inches, and the circumference of its body eight feet four inches ; and he was informed by the natives that in the interior they were to be found of much larger dimensions. "Their sense of smelling," says Mr. Burchell, "is so keen and nice, that they can know, even at a great distance, whether any man be coming towards them: on the first suspicion of this they take to flight. It is therefore only by approaching them against the wind, or from the leeward, that the hunter can ever expect to get within musket-shot. Yet in doing this, he must move silently and cautiously, so as not to make the least noise in the bushes, otherwise the hearing of the animal is so exceedingly quick, that they would instantly take alarm, and move far away to some more undisturbed spot. But the dangerous part of the business is, that when they are thus disturbed, they sometimes become furious, and take it into their head to pursue their enemy ; and then, if they once get sight of the hunter, it is difficult for him to escape unless

he possess a degree of coolness and presence of mind which in such a case is not always to be found. Yet, if he will quietly wait till the enraged animal make a run at him, and will then spring suddenly to one side to let it pass, he may gain time enough to reload his gun before the rhinoceros gets sight of him again, which, fortunately, it does slowly and with difficulty. The knowledge of this imperfection of sight, which is occasioned, perhaps, by the excessive smallness of the aperture of the eye (its greatest length being only one inch) in proportion to the bulk of the animal, encourages the hunter to advance without taking much pains to conceal himself; and by attending to the usual precautions just mentioned, he may safely approach within musket-shot."

Before proceeding to examine whether the rhinoceros is the animal referred to by the sacred writers, we may remark that the heraldic animal which, in popular language, passes under the name of the Unicorn, never had any but an imaginary existence: it is therefore unnecessary to waste time in searching after its representative.

As has been already mentioned, considerable

difference of opinion exists among critics regarding the identification of the unicorn with any known animal. An examination of the passages in which allusion is made to the animal, will best enable us to judge whether the rhinoceros can make good its claim. The first passage in Scripture in which we find it mentioned is in the reluctant reply of Balaam to Balak, when importuned by the terrified king to curse the invading armies of Israel. "God brought them out of Egypt; he hath, as it were, the strength of a unicorn" [Hebrew, Reem] (Numb. xxiii. 22; xxiv. 8). In the Book of Psalms it is described as a horned animal. "But my horn shalt thou exalt as the horn of a unicorn" (Ps. xcii. 10). Moses, in his benediction of Joseph, distinctly states that it is an animal having more than one horn. "His horns are like the horns of unicorns" (Deut. xxxiii. 17). In the Book of Job it is introduced as a very fierce and untameable animal. "Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him because his strength is great? or

wilt thou leave thy labour to him? Wilt thou believe him that he will bring home thy seed, and gather it into thy barn?" (Job. xxxix. 9—12).

The following remarks of Mr. Bruce, the Abyssinian traveller, seem to include nearly all that can be said on this subject. In continuation of some observations on another subject, he says, "My only business is with the *reem*, which I suppose to be the rhinoceros. The derivation of this word, both in the Hebrew and Ethiopic, seems to be from erectness or standing straight. This is certainly for no particular quality in the animal itself, who is not more nor even so much erect as many other quadrupeds, for its knees are rather crooked; but it is from the circumstance and manner in which his horn is placed. The horns of all other animals are inclined to some degree of parallelism with the nose, or *os frontis*. The horn of the rhinoceros alone is erect and perpendicular to this bone, on which it stands at right angles; thereby possessing a greater purchase or power as a lever than any bone could possibly have in any other position."

"The situation of the horn is very happily alluded

to in the sacred writings: 'My horn shalt thou exalt like the horn of a reem' (Ps. xcii. 10). And the horn here alluded to is not wholly figurative, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, sweet, or fresh oil; a circumstance which David joins with that of erecting the horn.

"Some authors, for what reason I know not, have made the reem, or unicorn, to be of the deer or antelope kind, that is of a genus whose very character is fear and weakness, very opposite to the qualities by which the reem is described in Scripture; besides it is plain the reem is not of the class of clean quadrupeds; and a late modern traveller very whimsically takes him for the leviathan, which certainly was a fish. It is impossible to determine which is the silliest opinion of the two. Balaam, a priest of Midian, and so in the neighbourhood of the haunts of the rhinoceros, and intimately connected with Ethiopia, for they themselves were shepherds of that country, in a transport from contemplating the strength of Israel, whom he was brought to curse, says, they had 'as it

were the strength of a reem' (Numb. xxiii. 22). Job makes frequent allusion to its great strength, ferocity, and indocility. He asks, 'Will the reem be willing to serve thee, or abide by thy crib?' (xxxix. 10.) That is, will he willingly come into thy stable and eat at thy manger? And again, 'Canst thou bind the reem with a band in the furrow, and will he harrow the valleys after thee?' In other words, canst thou make him to go in the plough or harrow?

"Isaiah, who of all the prophets seems to have known Egypt and Ethiopia best, when prophesying about the destruction of Idumea, says, that 'the reem shall come down with the fat cattle;' a proof that he knew his habitation was in the neighbourhood. In the same manner as when foretelling the desolation of Egypt, he mentions as one manner of effecting it, the bringing down the fly from Ethiopia, to meet the cattle in the desert, and among the bushes, and destroy them there, where that insect did not ordinarily come but on command, and where the cattle fled every year to save themselves from that insect.

"The principal reason for translating the word

reem, unicorn, and not rhinoceros, is from a prejudice that he must have but one horn. But this is by no means so well founded as to be admitted as the only argument for establishing the existence of an animal which never has appeared after the search of so many ages. Scripture speaks of the horns of the unicorn (Deut. xxxiii. 17), so that even from this circumstance, the *reem* may be the rhinoceros, as the Asiatic and part of the African rhinoceros may be the unicorn."

THE HARE.

THE hare of Syria differs in no material respect from that of our own country. Dr. Russell, in his "National History of Aleppo," indeed divides the Syrian hare into two species, which he says differ considerably in point of size—the one inhabiting the plains, the other the desert; both, he adds, are abundant. It is probable that the division here assumed is entirely fanciful—the difference in the size resulting from the superior

quality and supply of food in the one case to the other.

It has been made matter of objection to the identification of the hare with the animal mentioned in Scripture, that the former is not a ruminating animal. More minute observation has, however, discovered that the hare in part chews the cud. It is not indeed furnished with the compound stomach, peculiar to ruminating animals, but as it sits in its *form*, as its seat is called, in the language of the hunter, it is well known occasionally to bring up a portion of its food and give it a second mastication.

Under the Mosaic dispensation the use of the hare for food was expressly forbidden. The only places in which it is mentioned in Scripture are Levit. xi. 6, and Deut. xiv. 7.

CHAPTER VI.

WILD ANIMALS CONTINUED.

◆

THE HIPPOPOTAMUS ("BEHEMOTH")—THE ORYX—THE
 APE—THE JERBOA ("MOUSE")—THE BADGER—THE
 GECKO ("FERRET")—THE FROG—THE CHAMELEON.

THE HIPPOPOTAMUS ("BEHEMOTH").

PERHAPS none of the animals mentioned in Scripture has been the subject of more speculation than the one which we believe to be the Hippopotamus ("Behemoth"). Some interpreters have laboured to prove that the animal indicated is an immense quadruped of a genus altogether extinct, such as the mastodon or mammoth. Others have been equally strenuous in asserting the claims of the elephant. It seems now, however, to be generally allowed, that the hippopotamus is the animal referred to.



THE HIPPOPOTAMUS.



The hippopotamus is an inhabitant of the rivers and lakes of Abyssinia and Ethiopia. It was formerly found in the lower regions of the Nile. Its size is enormous; the male, it is said, has been found seventeen feet in length, fifteen in circumference, and seven in height. These measurements are, however, perhaps somewhat exaggerated. One killed by M. Le Vaillant in the South of Africa, measured ten feet seven inches in length, and about nine feet in circumference. The form of the animal is uncouth in the highest degree. Its body is large and round, of a lightish brown colour, thinly covered with hair; its legs very short and thick; its head disproportionately large; its jaws sometimes extending upwards of two feet; its mouth is extremely wide, and is furnished with four cutting teeth of great size and strength; its eyes and ears are small, and its tail short and thick. Though the animal is amphibious, its quadrifid hoofs are unconnected by membrane.

The hippopotamus frequents the sedgy banks of rivers and lakes, and on the least alarm takes to the water, dives to the bottom, and there walks

about at his ease. He cannot, however, remain long in the water without coming to the surface to breathe; but he is said to do this so dexterously, that his nose, which alone makes its appearance, is scarcely perceptible. He subsists entirely on vegetable food. During the night he leaves his place of retreat and commits great havoc among the cultivated fields; eating voraciously of sugarcane, millet, rice, and other grain, and destroying great quantities by his ponderous feet.

Unless when attacked, the hippopotamus is quiet and inoffensive; but when assaulted he becomes furious, and turns on his assailant with prodigious fierceness—his powerful teeth being then employed as formidable weapons. Boats he is said to attack with great fury, breaking them in pieces with his teeth, or upsetting them by raising them out of the water on his back. Though his motions on land are neither so slow nor so unwieldy as they have been described, the hippopotamus, when alarmed, always takes to the water, as he is the best able to manifest his strength and resolution. Burekhardt describes the roar of this formidable animal as of the most harsh and grating desc

tion, comparing it to the “ creaking and groaning of a large wooden door.”

During their voyage down the Niger, the Landers fell in with a herd of these animals. The encounter is thus recorded in their journal: “ An incredible number of hippopotami arose very near us, and came plashing, snorting, and plunging all round the canoe, and placed us in imminent danger. Thinking to frighten them off, we fired a shot or two at them, but the noise only called up from the water and out of the fens about as many more of their unwieldy companions, and we were more closely beset than before. Our people, who had never in all their lives been exposed in a canoe to such huge and formidable beasts, trembled with fear and apprehension, and absolutely wept aloud; and their terror was not a little increased by the dreadful peals of thunder which rattled over their heads, and by the awful darkness which prevailed, broken at intervals by flashes of lightning, whose powerful glare was truly awful. Our people tell us that these formidable animals frequently upset canoes in the river, when every one in them is sure to perish.

They came so close to us that we could reach them with the butt-end of a gun. When I fired at the first, which I must have hit, every one of them came to the surface of the water, and pursued us so fast over to the north bank, that it was with the greatest difficulty we could keep before them. Having fired a second time, the report of my gun was followed by a loud roaring noise, and we seemed to increase our distance from them. There were two Bornou men among our crew, who were not so frightened as the rest, having seen some of these creatures before on Lake Tchad, where they say plenty of them abound."

In Nubia, Burekhardt informs us, the inhabitants consider the hippopotamus invulnerable, in consequence of the thickness of his hide, except in one small spot over the ear. He is therefore caught by them in snares and pitfalls; but as he is extremely wary, he often smells out the snares and avoids them. The Caffres in South Africa adopt, therefore, another mode of destroying him. They lie in wait at night among the bushes close to his path, and as he passes cut the tendons of his knee-joint. When thus rendered lame, and un-

able to escape, he is beset by numerous hunters and despatched.

The flesh of this animal is in great request among the Hottentots and the Dutch colonists of South Africa. The fat, which accumulates in considerable quantity below the skin, is reckoned quite a *bonne bouche*. When they succeed in killing one of the animals, they preserve the fat by salting it; that which they cannot remove they allow to drain from the muscles as oil, and drying these in the sun, thus obtain a supply of harsh, but not unwholesome, food. Thunberg, however, relates, that he happened to pass a Hottentot tent which had been pitched for the purpose of holding a feast upon one of these animals, which had been killed some time before. The disgusting stench which issued from the place, he describes as intolerable, and says that he and his companions could hardly pass without being suffocated.

The Jews have a curious legend regarding Behemoth. They believe it to be a huge animal which has existed from the creation of the world, and that it is reserved to be fattened for the feast to be enjoyed by pious Jews, in the days of

the Messiah. At each draught this fabled animal swallows as much water as the Jordan yields in the course of six months, and such is the voracity of its appetite, that every day it eats up the grass of a thousand hills !

The evidence upon which the identification of the hippopotamus with Behemoth of Scripture rests, may be shortly stated. "The author of the Book of Job has delineated highly finished poetical pictures of two remarkable animals, behemoth and leviathan. These he reserves to close his description of animated nature, and with these he terminates the climax of that discourse which he puts into the mouth of the Almighty. He even interrupts that discourse, and separates, as it were, by that interruption, these surprising creatures from those which he had described before ; and he descants on them in a manner which demonstrates the poetic animation with which he wrote. The two creatures evidently appear to be meant as *companions* ; to be reserved as fellows and associates. We are then to inquire what animals were likely to be thus associated in early ages, and in countries

bordering on Egypt, where the scene of this poem is placed.

“ I believe,” continues the author of “ Scripture Illustrated in addition to Calmet,” “ that it is generally admitted that the leviathan is the crocodile ; his fellow, then, could not be the elephant, which was not known in Egypt ; or was not at least peculiar to that country, though inhabiting the interior of Africa.

“ If we had any Egyptian poems, or other writings, come down to us, we might possess a chance of meeting in them something to guide our inquiries ; but of these we are totally deprived. We however may deem ourselves fortunate, that by means of Egyptian representations we can determine this question and identify the animal.

“ In the great work published under the authority of the King of Naples, containing prints from antiquities found in Herculaneum, are some pictures of Egyptian quadrupeds, in which are figures of the crocodile lying among the reeds, and of the hippopotamus browsing on the aquatic plants of an island.” Here then we find the two animals represented as companions. The fact is confirmed

by their being associated together on the base of the famous statue of the Nile, as well as on that most curious relic of antiquity known by the name of the "Prænestine pavement," which was found in the ruins of the temple of Fortune at Palestrina, the ancient Præneste, about twenty-five miles distant from Rome, and of which a plate with an elaborate explanation will be found in Shaw's Travels.

Behemoth is said in Scripture to feed "on grass like an ox." This entirely agrees with the hippopotamus; whereas the proper food of the elephant is the young branches of trees. Other portions of the description of Behemoth so fully answer to the hippopotamus as to leave little doubt as to its identity. "His strength is in the navel of his belly." This cannot refer to the elephant, for though his hide on his back is very hard, yet it is soft and yielding under the belly; but the skin of the hippopotamus is not only naturally thick in this as on other parts of his body, but is hardened and made callous by being dragged over the rough stones at the bottom of the river. "He moveth his tail like a cedar." The tail of

the elephant is slender, but that of the hippopotamus is short, thick, and may not inaptly be compared to a cedar from its tapering conical shape, its smoothness, thickness, and strength.

The place of resort and its familiarity with water, still farther point out the hippopotamus as Behemoth : " No sudden rising of the river gives him any alarm. He is not borne away with the violence or rapidity of the stream ; but he enjoys himself as if the river ran with its usual flow. This is peculiarly applicable to the hippopotamus, but not to the elephant ; for though the latter may ford a river, yet he will not stem one that is deep and violent."

In these remarks we have confined ourselves to Job's description of Behemoth as given in the authorized version of the Bible. The passage, as rendered by later translators, makes the application still more evident. Boothroyd, for instance, thus translates verse 23 :

" Lo, should a river overflow, he hasteneth not ;
He is secure, though Jordan rush to his mouth."

THE ORYX.

CONSIDERABLE difficulty has arisen in the identification of an animal twice referred to in Scripture (Deut. xiv. 5; Isa. li. 20) under the names of "wild ox" and "wild bull." In the passage first quoted, it is mentioned in the middle of a group of animals of the antelope and deer kind; and the prophet Isaiah thus speaks of the downcast sons of Jerusalem: "They lie at the head of all the streets as a wild bull in a net." But the word here rendered "wild bull," as well as that in the Pentateuch, is rendered "oryx" by the ancient fathers; and Bishop Louth translates the passage, Thy sons lie astounded. They are cast down; At the head of all the streets, like the oryx taken in the toils. And some of the Jewish commentators assert that no wild ox is to be found in Judea or the surrounding countries.

The oryx is a species of antelope, which inhabits Syria, Arabia, Persia, and is also found in that part of Africa which lies opposite the south of Arabia. It is an inhabitant of the plains, but

browses on the leaves of trees. It is about three feet and a half in height; its general colour is white, variously marked with black on the forehead; its legs are of a lightish brown; its horns straight, long, and slender, and its tail terminates in a brush of strong black hair.

The Bekr-el-wash, or wild cow, as its Arabic name may be translated, has been also represented as the animal referred to. It is a species of antelope, but it more strongly resembles the ox tribe than any other of the antelope family. Its neck and shoulders are modelled like those of the ox, and it has a sort of rudimental dew-lap, but it is more compact in its form, and its legs are larger in proportion to its body. It inhabits the northern parts of the Great Desert, and appears formerly to have been much more numerous than it is now. Little satisfactory is known of its character and habits.

It has been supposed that the popular idea of the unicorn takes its rise from the representation of some species of oryx, its straight horns being represented so much in profile as to seem as if it possessed one only.

THE APE

Is an inhabitant of the south east of Asia, Sumatra, Java, Borneo, and some of the other islands of the Eastern archipelago—one species only having hitherto been observed in Africa. The ape is distinguished from the monkeys properly so called, by having neither tail nor cheek-pouches. From the strong resemblance which some of the species bear to the human figure, this class of animals has ever been an object of much interest ; but from the few opportunities which have occurred of studying their habits and characters in their native haunts, little satisfactory is known of these particulars. .

The orang-outang, the most perfect of the tribe, and which the learned naturalist, Baron Cuvier, in his “ Animal Kingdom,” places next to man, is found only in the deep and dense forests of the Eastern isles. Though the general resemblance to man cannot be denied, it will be found, if we examine it minutely, only distantly to approach this characteristic. In height, the orang-outang, *when full-grown*, sometimes reaches seven feet, and

his muscular power is great in proportion. His body is covered with a reddish-brown hair. On the head, neck, and back, it is long and coarse; but it is thinner on the fore part of the body. The face, ears, and hands are naked. The forehead is flat, the muzzle long, and without any resemblance to the human chin. The mouth of the animal is wide, and as it is armed with some large and formidable teeth, its bite is very severe. The fore-legs or arms of the orang-outang are long and powerful, so that when the animal stands upright it can touch the ground with its fingers. It is thus enabled to walk upon all-fours with very little bending of its body. The hind-legs are short, but, from the peculiar formation of the joints, admirably adapted for climbing. His hands and feet bear a considerable resemblance to those of man, but the thumb is much shorter, and in some individuals without nails.

Fortunately this animal, which, from the nature of his structure, is fitted to be a very formidable enemy to man, is remarkably quiet and inoffensive. He feeds upon the wild fruits of his native forests, concealing himself in their deepest recesses, and

vity the gambols of a young monkey which was bounding over him ; at length he caught it by the tail, and tried to envelop it in his covering. The monkey seemed to dislike its confinement, and broke from him, but again renewed its gambols ; and, though frequently caught, always escaped. The intercourse, however, did not seem to be that of equals ; for the orang-outang never condescended to romp with the monkeys as he did with the boys of the ship ; yet the monkeys evidently had a great predilection for his company ; for whenever they broke loose they took their way to his resting-place."

The same author also furnishes the following account of the capture of another animal of the same species. "The capture took place on the north coast of Sumatra. When first observed, the animal seemed to be fatigued with a journey from some distance ; his legs were covered with mud up to the knees, and he had taken refuge in a solitary tree to rest himself. As the boat's crew approached he seemed to be aware of his danger, and that a single tree did not afford him adequate means of *safety* ; he therefore descended, and escaped to a

small clump of trees at some distance. On the ground he seemed to move with difficulty, his pace was slow and wriggling, and he had frequently to use his hands to assist him in moving forward. When he reached the trees, however, his behaviour was different. "On being driven to a small clump, he gained by one spring a very lofty branch, and bounded from one branch to another with the swiftness of a common monkey, his progress being as rapid as that of a swift horse. After receiving five balls his exertions relaxed, and, reclining overpowered against a branch, he vomited a quantity of blood. The ammunition of the hunters being by this time exhausted, they were obliged to fell the tree in order to obtain him; but what was their surprise at seeing him, as the tree was falling, effect his retreat to another, with seemingly undiminished vigour! In fact, they were obliged to cut down all the trees before they could force him to combat his enemies on the ground, and when finally overpowered by numbers, and nearly in a dying state, he seized a spear made of a supple wood, which would have withstood the strength of the stoutest man, and broke it like a reed. It was

stated, by those who aided in his death, that the human-like expression of his countenance, and his piteous manner of placing his hands over his wounds, distressed their feelings so as almost to make them question the nature of the act they were committing. He was seven feet high, with broad expanded chest and narrow waist. His chin was fringed with a beard that curled neatly on each side, and formed an ornamental rather than frightful appendage to his visage. His arms were long, even in proportion to his height; but his legs were much shorter. Upon the whole, he was a wonderful beast to behold, and there was more about him to excite amazement than fear. His hair was smooth and glossy, and his whole appearance showed him to be in the full vigour of youth and strength."

The Chimpanzee has been found in Africa as well as in the Eastern isles. It is of a smaller size than the orang-outang. The head, shoulders, and back are covered with coarse black hair, and tufts of hair ornament the cheeks.

No full-grown specimen of this animal has yet reached Europe, the largest having measured only

three feet six inches, and, from the state of its dentition, it was evidently immature. It is of course impossible to judge of the character of such an animal in a state of confinement, the change of climate and of food incident to such a situation causing much variation. The few specimens which have reached Europe have evinced a degree of melancholy and submission which, perhaps, were foreign to their character in their native state.

The situation of Ophir, whence the fleets of Solomon brought apes along with precious commodities (1 Kings, x. 22 ; 2 Chron. ix. 21), has been a subject of much dispute among the learned ; and various places in Arabia, eastern Africa, India, and in the Persian Gulf, have been successively pointed out as the ancient Ophir. Professor Heeren, in his learned work on the commerce of the Phœnicians, suggests that " It is very probable that this name, like those of Thule and others, did not designate any fixed place, but simply a certain region of the world, as the East or West Indies in modern geography. Thus Ophir may be understood as a general name for the rich South country, including the shores of

Arabia, Africa, and India." It is only on some such supposition that we can account for the three years' absence of the fleet, and the fact of its bringing home the products of several countries, one great difficulty in the inquiry having been that of finding, within such a reasonable distance as was consistent with the state of navigation at the period, a spot in which such products could be found. If Professor Heeren's hypothesis be admitted, we may conclude that the fleet went trading in various places, collecting the different commodities.

THE BADGER.

THE extremely defective state of a knowledge of the natural history of the East when our English translation of the Bible was made, has led to mistakes in the identification of some of the animals there mentioned, and, among others, of the badger. Some of the most learned biblical critics contend that the word which our translators have rendered badger, is in reality the name of a colour,

the Chaldee version of the Bible alone rendering it an animal. Other commentators think that an animal is intended, but are unable to fix the species. Many modern interpreters, however, refer it to the badger.

The badger has a thick, squat, and heavy body, short legs, and a slender head. Its eyes are very small, and its ears are small and rounded. Its body is covered with thick, smooth fur, and when full grown attains to about two feet and a half in length. It is a quiet, inoffensive animal, feeding upon roots, grass, fruit, as well as insects, and other small animals, seldom moving abroad during day-light, but remaining concealed in its burrow, which it usually makes in a retired spot, concealing the entrance beneath the overhanging branches of some shrub, or tuft of herbage. From the retired habits of the badger, little is known of him in a state of nature, as he only begins to make his appearance when the day-light fails, or is seen creeping cautiously along the solitary upland, when the moon shines brightly enough to discover his dusky covering.

M. F. Cuvier has recorded an interesting ac-

count of two badgers which were taken from the burrow and confined in a paved yard, so fenced in that they could not escape. They soon unpaved a portion of the yard, and dug a burrow in which they remained during the day, coming out only at night to take such food as was provided for them. They were afterwards removed to an enclosure walled round with stone, and having a small mound of earth in the centre. They at first tried to construct a burrow between the stones of the wall, choosing an opening between two stones, one of which projected over the other. As the place was so elevated as to make it necessary for them to stand on their hind feet, and reach to it, nearly the whole length of their bodies, their fore-claws had but little influence on the hard plaster. They had then recourse to a contrivance which showed considerable ingenuity. The male extended himself at the foot of the wall, and the female, mounting upon his body, was enabled to carry on her operations with more effect. Finding the wall too hard for them, they abandoned it, and afterwards tried several other places without effect. It was observed that in all these attempts the female was

the most persevering and energetic, selecting the places and acting as principal operator. Having been thus foiled in their attempts on the wall, they next turned to the mound of earth. They did not, however, at once begin to burrow, but dug trenches, as it were, over a considerable part of the surface before they found a place which suited their views. They first loosened the earth with their snout, then dug into it with their fore-paws, throwing it below them towards their hind legs, and using them to throw it still farther to the rear. When it accumulated so much as to impede their operations, they retreated, pushing the heap before them, and thus gradually removed it from the hole. Sometimes one of them—generally the male—indulged in a lazy fit, laying himself down to rest by the side of his mate at work, thus offering considerable interruption to the work. Such is the substance of M. Cuvier's account. It furnishes some very interesting glimpses of an animal, the retired nature of whose habits afford few opportunities for observation.

Though the formidable nature of the teeth with which the jaws of the badger are furnished would

lead us to expect a savage and pugnacious animal, it is in reality remarkably quiet and inoffensive. They live together in pairs, several sometimes inhabiting the same burrow. The female produces from three to five at a birth, and the young arrive at maturity in two years, though they afterwards continue to increase in size. When taken young they are easily domesticated, and are gentle and playful in their manners. Towards winter they become indolent and inactive, and doze out their time in their burrows.

The variety of interpretations which commentators have put upon the words which our translators render "badger-skins," has been already referred to. The Greek and Latin versions translate them "skins dyed of a violet colour;" the Syriac, "azure;" the Arabic, "black;" the Coptic, "violet;" the Persic, "rams' skins." The Jewish interpreters, however, are agreed that it is the name of an animal, but they differ in opinion as to its precise nature. The principal argument against our adoption of the badger is, that it is not an inhabitant of Arabia or the neighbouring countries; nor is there any peculiarity in its skin which

could fit it for a covering to the tabernacle, to which purpose we find it was applied. It is, besides, nowhere met with so plentifully as to be at all likely to be used for this purpose: nor can it by any means be deemed probable that the skin of an animal declared unclean by the law, and which the Israelites were to avoid touching, or if they did happen to touch it, were not to worship at the temple till the pollution was removed according to the precept, would be employed as a covering to the sacred structure and its consecrated utensils, which the Levites would be often obliged to handle in performing the duties of their office.

Whatever may have been the nature of the skin, it was evidently very highly esteemed among the Hebrews. It was one of the articles permitted to be offered for the tabernacle, and formed the exclusive covering of that splendid structure. Of it also were made the shoes of the mystical bride, when, according to the representation of the prophet, she was richly adorned for the marriage: "Thou becamest mine. Then I washed thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed

thee also with broidered work, and shod thee with badgers' skins ; and I girded thee about with fine linen, and I covered thee with silk." It is evident that in this passage badgers' skins are represented as a very precious and splendid substance, fit to be made into shoes for ladies of the highest rank, and form part of their bridal garments. In the Book of Exodus, on the contrary, it is spoken of as coarse, and fit only to be made into the external covering for the temple and its furniture during the journeys of the tribes. It is not easy to reconcile these different representations, unless, perhaps, we adopt the idea of those who regard the words as indicating a particular colour.

THE JERBOA ("MOUSE").

ALMOST every commentator admits, that by the word translated "mouse" is meant the Jerboa. Allusions to this animal are not very frequent in Scripture ; in Leviticus (xi. 29), we find it forbidden to the Israelites as an article of food ; *it was* used as a means of punishment of the



THE JERBOA.



Philistines, for their sacrilegious carrying away of the ark of the Lord; and Isaiah (lxvi. 17) pours out his indignation against his countrymen for their sinfulness in eating the flesh of mice and other things that were unclean and abominable.

The jerboa is a pretty little animal. It is very common in Egypt, Syria, and the north of Africa, burrowing in the sand or among ruins. When full grown, it is about eight inches in length; it is covered with soft shining hair, of a tawny or pale yellowish colour, somewhat inclining to brown on the upper parts of its body, and white beneath. Its tail, which measures ten inches, and is terminated with a tuft of black hair, is strong and is used to support it in an upright position. Its fore-legs are disproportionately short, and are used to convey its food to its mouth in the manner of the squirrel.

So extreme is the timidity of the jerboa, that it ventures most cautiously from its burrow or place of concealment, and the slightest noise is sufficient to cause its instant and precipitate retreat. In moving about it uses its hind-legs only, and at the approach of danger it immediately takes to

flight in leaps of six or seven feet high, which it repeats so rapidly that, it is said, a man mounted on a swift horse can scarcely overtake them. In leaping it carries its tail stretched out, but standing it is curved in the form of the letter S, the lower part touching the ground. If surprised they sometimes run on all-fours, but they soon recover their attitude of standing erect like a bird.

The Arabs of Tripoli teach their dogs to hunt the antelope by first instructing them to catch the jerboa ; and so agile are these little creatures, that we are informed by Bruce, that he has often seen in a large yard or enclosure a greyhound employed a quarter of an hour before he could kill his diminutive adversary ; and had not the dog been well trained so as to make use of his feet as well as his teeth, he might have killed two antelopes during the time that he was occupied in killing one jerboa.

While in Egypt, M. Sonnini fed for some time six of these animals in a cage of iron wire. The first night of their captivity they gnawed entirely asunder the upright and cross bars of their prison ; and in order to secure them, he found it necessary to line the inside of the cage with tin. They were

fond of basking in the sun ; and when removed into the shade clung close to each other, and seemed greatly to feel the deprivation of warmth. Gentleness and tranquillity seemed to be their principal characteristics. They suffered themselves to be stroked with great composure, and never made a noise or quarrelled even when food was scattered among them. No distinguishing symptoms of joy, fear, or gratitude, were discoverable in their disposition ; even their gentleness was by no means either amiable or interesting, it appeared the effect of a cold and complete indifference approaching to stupidity.

The terms in which mention is made of the offering of the five golden mice, which the lords of the Philistines presented to appease the wrath of God, and avert the plague under which they suffered (1 Sam. vi. 4), intimate, it is supposed, that Palestine was very often visited by this scourge, and that the sufferings of the inhabitants were very severe. Such devastations have not been confined to Palestine. Strabo mentions that so vast a multitude of mice invaded Spain as to produce a disastrous pestilence. Italy has also

suffered by this visitation. Nor has our own country entirely escaped. One remarkable instance is thus recorded in Jesse's "Gleanings in Natural History."

"An extraordinary instance of the rapid increase of mice, and of the injury they sometimes do, occurred a few years ago in the new plantations made by order of the crown in Dean Forest, Gloucestershire, and in the New Forest, Hampshire. Soon after the formation of these plantations a sudden and rapid increase of mice took place in them, which threatened destruction to the whole of the young plants. Vast numbers of these were killed, the mice having eaten through the roots of five years old oaks and chestnuts, generally just below the surface of the ground. Hollies also, which were five or six feet high, were barked round the bottom, and in some instances the mice had crawled up the tree, and were seen feeding on the bark of the upper branches. In the reports made to government on the subject, it appeared that the roots had been eaten through wherever they obstructed the runs of the mice.

"Various plans were devised for their destruc-

tion ; traps were set, poison laid, and cats turned out ; but nothing appeared to lessen their number. It was at last suggested, that if holes were dug into which the mice might be enticed or fall, their destruction might be effected. Holes therefore were made about twenty yards asunder in some of the Dean Forest plantations, being about twelve in each acre of ground. These holes were from eighteen to twenty inches in depth, and two feet one way by one and a half the other ; and they were much wider at the bottom than at the top, being excavated or hollowed under, so that the animal when once in could not easily get out again. In these holes at least thirty thousand mice were caught in the course of three or four months, that number having been counted out and paid for by the proper officers of the forest. It was, however, calculated that a much greater number than these were taken out of the holes, after being caught, by stoats, weazels, kites, hawks, and owls ; and also by crows, magpies, jays, &c. The cats also, which had been turned out, resorted to these to feed on the mice ; and in one instance a dog was seen greedily eating them. In addition to the quantity

above mentioned, a great many mice were destroyed in traps, by poison, and by animals, and birds of prey ; so that in Dean Forest alone, the number of those which were killed in various ways could not be calculated at much less than one hundred thousand. In the New Forest, from the weekly reports of the deputy-surveyor of the forest, about the same number were destroyed, allowing the same calculation for those eaten by vermin, &c. ; in addition to which it should be remembered, that these mice were found to eat each other when their food fell short in winter. Putting these circumstances together, the total destruction of mice in the two forests in question, would probably amount to more than two hundred thousand." To this interesting account it need only be added, that the mouse referred to was the field vole, or short-tailed field mouse.

The flesh of the jerboa, though occasionally eaten by the natives of the East in the present day, is unsavoury. Its interdiction as an article of food did not therefore lay the necessity of much self-denial on the Israelites.

THE GECKO ("FERRET").

THE word which the translators of the English Bible render "Ferret," Bochart shows clearly to mean a species of lizard. We find it mentioned in Levit. xi. 30, along with the chameleon and the snail. The particular species to which it belongs is, however, not satisfactorily known. Several writers suggest the *gecko*, some varieties of which are found on the shores of the Mediterranean, in Egypt, and Barbary.

"This deadly lizard," says the Count de Lacépède, "which deserves all our attention on account of its dangerous properties, has some resemblance to the chameleon; its head, almost triangular, is large in comparison with its body; the eyes are very large; the tongue flat, covered with small scales, and the end is rounded. The teeth are sharp, and so strong, that, according to Bontius, they are able to make impressions on the hardest substances—even on steel. The gecko is almost entirely covered with little warts, more or less rising; the under part of the thighs is furnished

with a row of tubercles, raised and grooved ; the feet are remarkable for oval scales, more or less hollowed in the middle, as large as the under surface of the toes themselves, and regularly disposed one over another, like the slates on the roof of a house. The tail of the gecko is commonly rather longer than the body, though sometimes not so long ; it is round, thin, and covered with rings or circular bands, formed of several rows of very small scales. The colour of the gecko is a clear green, spotted with brilliant red. The name gecko imitates the cry of this animal, which is heard especially before rain. It is found in Egypt, in India, at Amboyna, and the Moluccas. It inhabits by choice the crevices of half-rotten trees, as well as humid places. It is sometimes met with in houses, where it occasions great alarm, and when every exertion is used to destroy it speedily. Bontius writes that its bite is so venomous, that if the part bitten is not cut away or burned, death ensues in a few hours."

The account of Bontius, to which the Count refers, is as follows :—" This creature, which is not only found in Brazil, but also in the isle of

Java, belonging to the East Indies, and which by our people is called gecko, from its constant cry, is properly an Indian salamander. It is about a foot long; its skin is of a pale or sea-green colour, with red spots. The head is not unlike that of a tortoise, with a straight mouth. The eyes are very large, starting out of the head, with long and small eye-balls. The tail is distinguished by several white rings. Its teeth are so sharp as to make an impression even on steel. Each of its four legs has crooked claws, armed at the ends with nails. Its gait is very slow, but wherever it fastens it is not easily removed. It dwells commonly upon rotten trees, or among the ruins of old houses and churches. It oftentimes settles near the bedsteads, which makes the Moors sometimes pull down their huts. Its constant cry is gekko; but before it begins, it makes a kind of hissing noise. The bite of this creature is so venomous that the wound proves mortal, unless it be immediately burnt with a red-hot iron or cut off. The blood is of a palish colour, resembling poison itself.

“The Javanese used to dip their arrows into the blood of this creature; and those who deal in

poison among them—an art much esteemed in Java by both sexes—hang it up, with a string tied to the tail, on the ceiling ; by which means, it being exasperated to the highest pitch, sends forth a yellow liquor out of its mouth, which they gather in small pots set underneath, and afterwards coagulate into a body in the sun. This they continue for several months together, by giving daily food to the creature. It is unquestionably the strongest poison in the world. The urine of this animal is of so corrosive a quality, that it not only raises blisters wherever it touches the skin, but turns the flesh black and causes a gangrene. The inhabitants of the East Indies say, that the best remedy against this poison is the curcumie root. Such a gekko had got within the body of the wall of the church in the Receif, which obliged us to have a great hole made in the said wall to dislodge it from thence.”

“The gecko,” says Hasselquist, “is very common at Cairo, as well in the houses as without. The venom of this animal has a singularity, in that it issues from the balls of its toes. It seeks *all places* and things where salt has been employed;

and where it has walked over them, this dangerous venom marks the track. In the month of July, 1750, I saw two women and a girl at Cairo who narrowly escaped death from having eaten cheese upon which this animal had shed its venom. I had another occasion at Cairo of being convinced of the sharpness of its venom, as it ran off the hand of a man who was endeavouring to catch it; his hand was instantly covered with red inflamed pustules, attended by a sensation like that which is caused by the stinging of a nettle. It croaks at night almost like a frog."

After rain, the gecko quits its retreat; its walk is not very quick; it catches ants and worms. The eggs of this creature are oval, and commonly as large as a hazel-nut. The female covers them carefully with a slight shelter of earth, and the heat of the sun hatches them. The Jesuit mathematicians sent into the East Indies by Louis the Fourteenth, have described a lizard in the kingdom of Siam, named tokaie, which is evidently the same as the gecko. That which they examined exceeded one foot in length to the end of the tail. The name tokaie, like that of gecko, is an imitation of *sounds made* by the creature.

THE FROG.

THE frog belongs to the reptile tribe, and therefore properly ought not to have appeared in a work devoted to "Quadrupeds;" but as the examination of the leviathan and the ferret has unavoidably led us into descriptions of two animals to which the same objections apply, we think it better also to include the frog and the chameleon.

The frog is an animal too well known to require description. It inhabits moist places, and such is its prolific nature, that in a single season one female will produce several hundred, or even a thousand eggs. Many of these are, however, destroyed by birds and fishes; and the tadpoles and young frogs contribute largely to the support of fishes and birds, as well as more powerful reptiles.

The chief place where the frog is mentioned in Scripture is in the passage in Exodus, which describes the plagues sent upon Egypt because of the detention of the Hebrews.

"The frog is in itself a harmless animal; but to most people who use it not as an article

of food, exceedingly loathsome. God could with equal ease have sent crocodiles, lions or tigers, to have punished the Egyptians and their impious king, as frogs, lice, flies, &c.; but had he used any of these formidable animals, the effect would have appeared so commensurate to the cause, that the hand of God might have been forgotten in the punishment, and the people would have been exasperated without being humbled. In the present instance he shows the greatness of his power by making an animal, devoid of every evil quality, the means of a terrible affliction to his enemies. How easy is it, both to the justice and mercy of God, to destroy or save by means of the most despicable and insignificant instruments ! Though he is the Lord of hosts, he has no need of powerful armies, the ministry of angels, or the thunderbolts of justice ; to punish a sinner, or a sinful nation, the frog or the fly in his hands is a sufficient instrument of vengeance.

“ The river Nile, which was the object of great admiration to the Egyptians, is here made to contribute to their punishment. The expression, ‘ the river shall bring forth frogs abundantly,’

not only shows the vast numbers of those animals which should infest the land, but it seems also to imply, that all the spawn, or ova, of those creatures which were already in the waters and marshes, should be brought miraculously to a state of perfection. We may suppose that the animals were already in an embryo existence; but multitudes of them would not have come to a state of perfection had it not been for this miraculous interference. This supposition will appear the more natural when it is considered that the Nile was remarkable for breeding frogs, and such other animals as are principally engendered in such marshy places as must be left in the vicinity of the Nile after its annual inundations.

“ The circumstance of their coming up into the bed-chambers and into the ovens and kneading-troughs, needs explanation to us, whose domestic apartments and economy are so different from those of the ancient nations. *Their* lodgings were not in upper stories, but recesses on the ground floor; their ovens were not like ours, built on one side of a chimney and adjacent to a fire-place, where the glowing heat would fright away the

frogs, but they dug a hole in the ground, in which they placed an earthen pot, which having sufficiently heated, they stuck their cakes to the inside to be baked. To find such places full of frogs when they came to heat them in order to bake their bread, and to find these nasty creatures in the beds where they sought repose, must have been both disgusting and distressing in the extreme.

“The magicians indeed went to persuade Pharaoh that Moses was only such a miracle-monger as they were, by imitating this miracle as they had done the precedent ones, and bringing a fresh swarm of frogs. They might indeed have showed their skill to better purpose if they had tried to remove these vermin, of which the Egyptians did not need this fresh supply; but it seems they had not power enough to do that; wherefore Pharaoh was reduced to the necessity of sending for Moses, and promising that he would let Israel go, if he would but rid him and his country of that odious plague. Moses took him at his word, and desiring him to name the time when he would free the land of these creatures, punctually and precisely

performed it; so that the next day 'the frogs died out of the houses, and out of the villages, and out of the fields;' and while his subjects were gathering them up in heaps in order to carry them off (their stench being like to have bred an infection) Pharaoh was thinking how to elude his promise, not considering that he only made way for another plague."

In Egypt the frog was an emblem of Osiris or the sun, the first object of idolatrous worship to the nations of the East. It is probable, therefore, that the Egyptians regarded it with superstitious veneration. If this conjecture is well-founded, says Paxton, it brings into view the secret reason of the second plague; for it is perfectly consistent with the Divine Wisdom, to punish a nation by means of that which they foolishly revere. That the Egyptians regarded the frog as a sacred animal seems clear enough, but whether because they esteemed or disliked it, is not distinctly ascertained.

In the vision of St. John, we find the frog used by the Spirit of inspiration, to represent the false teachers and other agents of Antichrist: "I saw

three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles" (Rev. xvi. 13, 14).

In various parts of the world there have been what have been called showers of frogs. "When at Rouen, in September, 1828," says Mr. J. C. Loudon, in the Magazine of Natural History, "I was assured by an English family resident there, that during a very heavy thunder shower, accompanied by violent wind, and almost midnight darkness, an innumerable multitude of young frogs fell on and around the house. The roof, the window-sills, and the gravel walks, were covered with them. They were perfectly formed, but all dead; and the next day being excessively hot, they were dried up to so many points or pills, about the size of heads of pins. The most obvious way of accounting for this phenomenon is by supposing the water and frogs of some adjacent pond to have been taken up by the wind in a sort of whirl or tornado."

THE CHAMELEON

Is only once mentioned in Scripture (Levit. xi. 30). It is a little animal belonging to the lizard tribe, and is a native of India, Africa, and some of the warmer parts of Spain and Portugal. Its usual length is about ten inches, exclusive of the tail, which is prehensile, and measures nearly the same length as the body.

The skin of the Chameleon is covered with little scaly points, the interstices between which are very elastic, and capable of great distention. The head is short, thick, and covered with scales. It has no marks of external ears, and is said to be unaffected by sound. Its eyes are of a very peculiar construction. They are very prominent, and are covered over with the fleshy substance which covers the head, excepting a small hole over the pupil. They are capable of a great deal of motion, and the animal has the singular power of turning them in opposite directions at the same instant. It is thus enabled to watch the approach of the *flies* which form its food; and so rapid is the mo-

tion of its tongue, that it can dart it out, and by means of the viscid fluid with which it is supplied, unerringly secure them.

Another peculiarity of the chameleon is, the capacious size of its lungs, into which it can at pleasure inhale a large quantity of air, thus distending its skin till it becomes almost transparent. This singular property—the purpose which it serves in its economy is yet undiscovered—is probably the foundation of the report, that the chameleon feeds upon air. It certainly can, however, live a very long time without food. Hasselquist kept one for twenty-four days without affording it an opportunity of taking any sustenance; yet it was nimble and lively during the whole time, climbing up and down its cage, fond of being near the light, and constantly rolling its eyes. “I could, however, at last plainly perceive that it waxed lean, and suffered from hunger; at length, through weakness, it fell from its cage upon the floor, when a turtle that was in the room bit it and hastened its death.”

The chameleon inhabits trees, and, from the nature of its feet, is not at all adapted for moving

about on the ground. It generally takes up its station on some retired branch, and watches the approach of insects with the most exemplary assiduity; and so still is it on these occasions that it might be supposed dead but for the rapid and unceasing motion of its eyes. When a fly approaches within reach, it darts out its tongue and retracts it so instantaneously as to be imperceptible, and seldom fails to secure its victim. It is only when alarmed and excited that they inflate their bodies; at other times they are generally very lank and unsightly creatures.

Another of the fabled qualities of the chameleon consists in its reputed power of being able to change its colour, and to assume that of the surface on which it rests. This also is a mistake. In its natural state the colour of the animal is whitish-yellow; but when it is excited, and its skin distended, and thus rendered almost transparent, the colour of the blood, which is violet blue, appears through it, and makes the animal assume a sort of greenish hue, which varies in intensity as it happens to be more or less excited. *In some it occasionally assumes a black colour,*

but the general hue varies between white and blue. Mr. Forbes, in his "Oriental Memoirs," speaks of one which he kept for several weeks, which was singularly affected by anything black. It carefully avoided the skirting of the room, which was of that colour; but if a black hat was put in its way it shrunk back and became of a jet-black colour.

THE END.



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